

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME L

JACKSON, MISS., February 9, 1928

NEW SERIES  
VOLUME XXX. No. 6

Pastor C. E. Bass is recuperating from a spell of sickness, among friends in his former pastorate at Waynesboro.

Rev. W. D. Bosdell, several years ago pastor at Biloxi and other points in Mississippi, died Jan. 26 at Cuthbert, Ga.

The annual county-wide revival held at Minden, La., where Frank Tripp is pastor, will be conducted this summer by Dr. L. R. Scarborough.

The Big Dates in the minds of the Mississippi W. M. U. are April 3-5. That is the time the W. M. U. State Convention meets in McComb.

On Feb. 1, Dr. T. W. Ayers, former missionary to China, became field secretary for the Foreign Mission Board. His headquarters will be Atlanta.

Evangelist W. F. Frazier says:

"The month of January resulted in 76 additions in Wynona and North McAlester, Okla. Am at Nowata, Okla., until Feb. 19th."

The church at Hazlehurst has ordered a handsome pipe organ to be installed in their new building at a cost of \$18,000. They have one of the very best equipped churches in the state.

Dr. W. B. Royall, for more than sixty years teacher of Greek in Wake Forest College, N. C., died Jan. 27th. He had given instruction and inspiration to more young men than perhaps any teacher of this generation.

"Unbeknownst" to him, other workers in The Western Recorder office prepared special features honoring Dr. V. I. Masters, the editor, on completing seven years of great service to the cause. Here's hoping for seventy times seven.

First Church, McComb, on Sunday celebrated the sixth anniversary of the pastorate of Dr. J. W. Mayfield. He is going strong. The church refunded its bonded indebtedness lately to good advantage, one of the members taking all the bonds.

The Baptist Board offices were gladdened Monday by a visit from Dr. Edgar Godbold, president of Howard Payne College of Texas. Mississippians follow his work with interest and pride. He was on a visit to Mr. A. K. Godbold, his brother, who has not been in vigorous health lately.

They're having something of a row at the University of Arkansas because the editor of the college paper charged that drunkenness was too common on the campus and the faculty didn't seek to stop it. They put the young editor out, and the students are in somewhat of a commotion.

Some brethren are still sending to the committee on history their biographical sketches. If you haven't done so, you may do it yet. If you haven't a blank form, send for one to Rev. J. L. Boyd, Magee, Miss. This applies to brethren not now in Mississippi who have worked in Mississippi. You may make it as short or as long as you like. They are not intended for present publication, but for preservation as historical material.

Evangelist Frank Wells, now in the soldiers' home in Kansas, has suffered a stroke of paralysis.

On Jan. 29, five young men were ordained as deacons of the church at Jackson, Ala. Pastor A. A. Hutto the week before delivered six lectures on the deaconship and the church has voted for their publication in book form. Ordination sermon was preached by J. R. Curry of Grove Hill.

We happened to hear President W. W. Hamilton of the Bible Institute say that it was his purpose to use all money received above expenses in revival meetings to assist young preachers make their way in the Institute. Another one of the professors, Dr. J. E. Gwatkin, voluntarily turns into the Institute treasury all he makes outside.

The five Baptist Churches in Jackson are this week conducting a Missionary Study Course with a prospect of good attendance and gratifying results. Miss Leachman is teaching Dr. Alldredge's book on Home Missions, and Missionary T. F. McCrea is teaching Dr. Love's book on Foreign Missions. The classes are meeting in the building of Calvary Baptist Church.

Because of the Catholic controversy in the Church of England, all students of religion are interested in the effort now being made to adopt the Revised Book of Prayer. Next week we will have a close-up study of the matter written by Mr. P. I. Lipsey, Jr., who has been in London for seven or eight months. You will be interested in what he says.

From May 1 to Feb. 1 the Home Mission Board receipts were \$261,572.08, which is a falling off from the amount received in the corresponding nine months the year before. The figures the year before were \$270,656.41. The figures given for Mississippi fell from \$16,888.92 to \$10,925.85. You can understand Dr. Gray's uneasiness as to the outcome for the year. There are three months left for us to make good.

One city church and two country churches keep Pastor W. S. Allen fairly busy, preaching three times every Sunday. But he has an assistant pastor; that is his churches send The Baptist Record to every home. These churches are Immanuel in Hattiesburg, and Rawls Springs and Calvary Churches nearby. These churches all put on the denominational program. Brother Allen says, "It can be done if somebody will do it".

In an article by Dr. J. B. Tidwell on the Bible Institute we give his explanation of the recommendation of the Efficiency Committee. No one so far as we know has questioned the right of the Southern Baptist Convention to do anything it pleases with any board under its control; but the righteousness and propriety of this action is a matter of serious question. As to the figures purporting to give the relative cost of education in the three theological institutions, they are so outrageously misleading that those responsible for them ought to withdraw them. They are as far from the truth as day from night.

Many will be glad to know that the engagement of the Mississippi College Orchestra to furnish music at a Jackson theatre has been cancelled.

The Children's Circle has received the amount necessary to furnish a room at the Orphanage. The room will soon be ready, and the children may come and visit it. They will doubtless now turn their hands to some other worthy task.

Dr. A. J. Aven, of Mississippi College, is seriously ill at the Baptist Hospital in Jackson, with the prospect of a serious operation for gall bladder trouble. He passed through a critical siege with pneumonia last year, and was raised up in answer to prayer. Many are remembering him in prayer now as he suffers. We understand that a number of young men in the college have offered to give blood if blood transfusion became necessary.

The members of the Macon Church celebrated Christmas in a fine way.

First, they "took" The Baptist Record into their homes. Then, in a most beautiful way they remembered the pastor and family with a miscellaneous shower—(and, brethren, it was some shower). They followed this by playing Santa for a large number of children at our Orphans' Home. Over 90% of the members are getting The Record, and reading it too. Never a copy has the pastor found in the waste basket at the postoffice.

—R. D. Pearson.

Pastor D. W. Moulder writes:

"The churches at White Oak and Sardis have organized to have Brother Bryan Simmons, one of the State Evangelists, to be with them a week each, beginning at White Oak Feb. 19, third Sunday, teaching a Sunday School and B. Y. P. U. Normal and preaching at night; the next week at Sardis, beginning a Bible Institute to run through the week.

"All of our preachers and Christian workers, deacons, Sunday School and B. Y. P. U. workers nearby are invited, the teachers in the high schools at both places are going to cooperate with the church in this work. The church at Beulah, Polkville, voted to have a Bible Institute, time and program yet to be arranged."

It comes to light that one criticism which the Efficiency Committee made in their meeting and which influenced them in their adverse report with regard to the Baptist Bible Institute was that the Doctor's degree was given to men who had no college degree. This criticism was based on inadequate information. It is plainly stated and positively required by the faculty of the Institute that the Th.D. degree will not be conferred on any man who has not a Bachelor of Arts degree from a standard college, and this degree has never been conferred on any candidate who did not have the degree of B.A. All of which goes to show that people who have matters of such vital concern in their hands ought to make thorough investigation before coming to decisions. In the faculty this year there were seven men who had won the Th.D. degree by doing the necessary work.



## WESTMINSTER ABBEY

By Mrs. P. I. Lipsey, Jr.

London, England.—Recent agitation and comment in the press concerning Westminster Abbey has given it a news interest in the thinking of the English people, and that of other people who are interested. This agitation came at the report of a commission on the Abbey, which stated that the place was so overcrowded with statues and memorials that not only was there no place for more memorials, but that the place was now unsightly. Two suggestions were offered to remedy the situation, either to remove some of the monuments to a Hall of Fame, especially erected and set apart for the purpose, or to build another wing to the present building. And then came an avalanche of criticism and offerings from artists, writers, ecclesiastics, and the people in general.

Is the Abbey a hall of fame? It has become a burying place for many of those the nation wishes to honor. Shall it continue to be such a place? It is no longer the burial place of the monarchs, who since 1760 have been buried at Windsor. Or shall a separate institution be founded, leaving the Abbey as it is for the coronation of the kings, the royal marriages, and the visits of the pilgrims and the curios from all parts of the Empire and the world?

In other words the commission raised the question of the Abbey's remaining a force in modern life.

Many feel that to add another building on the present grounds would injure the architectural beauty of the building. Others wish to leave it all as it is—which most probably will be done.

For us a vital interest is in the Abbey as it is today, the result of centuries in this English nation. In the time of the Roman occupation of England there was a temple to Diana on the site, but since the sixth century there has been a Christian house of worship there,—at first in the marshes outside the village of London, and now in the heart of the great city opposite the Houses of Parliament. The site has not changed, but London has.

Mr. Lipsey and I have visited the historic place several times. Three moments have been memorable for me: the first exciting recognition as we were exploring the city in the twilight the day we landed here, the fun of writing about it, and one may find the third in the rest of the story.

A page from my diary written after my first visit, with a view of making it of interest later is part of it:

"October 15. We find time slipping away and only a desultory 'seeing' leaving too much unseen. We act as though we intend to live here all our lives. Deciding to make a definite day in the week 'seeing day' has brought us into Westminster Abbey. Great buttresses supporting the high walls on the outside give an impression of grandeur. But once inside I gave way to the predominant curiosity that would know what is in here rather than sit and meditate to realize the significance of it all. When I had stepped inside I looked up and around, finding the great height and the rose window as I had expected of Gothic architecture. But such inspection gave way to the force of events—men in marble who had made them—Prime Ministers whom I recognized or did not recognize—Gladstone and Disraeli, the three Cannings, and others ad infinitum. Statues and monuments were lined along an outside aisle on each side. Passing the high altar and the choir I saw a bust of John Dryden and another of Longfellow. That must be the Poets' Corner. It was. I experienced a feeling of disappointment. After reading Addison and Lamb I had expected it to be different somehow. But to go through with it, here was John Dryden, perfecter of English prose, and John Milton, the writer of the Puritan epic, and

Alfred Tennyson: around in another section were flowers on Henry Irving's name plate and Addison calmly surveying the corner. Wandering away from this corner, stopping to read this inscription and that I found a tiny opening in the wall at the north end of the building. I slipped through it into the Chapel of the Holy Cross, a tiny room filled with memorials. Wholly surprised and with full heart I beheld a statue of Wordsworth, as he sits calmly, his chin in his hand. Poem after poem came and the memory of eager-eyed students listening to my reading left me still for fear of tears. I remember Thomas Arnold and Coleridge are also in the room.

"Outside in this section of the building is the tomb of Great Britain's Unknown Soldier. Here in the Abbey's Hall of Fame it is a striking contrast to the tomb in Arlington Cemetery, Virginia, which recalls Stevenson's Requiem:

Under the wide and starry sky  
Dig my grave and let me lie,  
A hunter home from the hills,  
A sailer home from the sea.  
Scientists have their place; Lord Lister  
I remember.

"David Livingstone's grave is before the door leading to a cloistered court—a tribute to the greatness of one of God's men, a missionary and explorer, whose last words call for men to help to heal the running sore of the world.

"Enough to see in one day. Another day we shall go back for the Royal Chapel and Tombs, and again for divine service. The great age of the place bows one down almost in grief."

A week later we went back to see the tombs of the monarchs and the chapel of Henry VII, which now holds the insignia of the Knights of Bath. The crudeness of design and great age of this part of the interior is forcibly impressed. Very small stone chapels, much like stables, were overcrowded with monuments and grave plates on the floor. We climbed up a scaffold-star to reach a small room containing the canopied tomb of Edward the Confessor and the chair used for the coronation of the English kings. The tombs of kings and nobles made a balustrade around the room.

Back of this room in a wing of the building we came into a long attic-like room where we found the tomb of Mary, Queen of Scots. We pushed through some carved metal to the main section of this wing. Here was one of the most beautiful chapels I have ever seen, beautiful in its space, its color, and its history; a wing of the Abbey which was converted into the chapel of Henry VII. On each side of the room are carved oak stalls, with the coat of arms and name of each knight who has held the place since the founding of the order. The brilliant mediaeval standards hang over the stalls, while above at the back are the arms and headpieces of the present knights. An altar of Edward VI is the only piece on the brightly polished floor. This was indeed a room for kings and nobles, a strange contrast to the rooms at each side.

In the one opposite that containing the tomb of Mary, Queen of Scots, we found another canopied tomb, that of Queen Elizabeth. Looking at it, I came to the overwhelming realization that Elizabeth was a human being, who died. Never before had she been a real person.

Four months since the visits has given me a perspective to judge my reactions. And this recent discussion in the press has found me taking sides as though it were a concern of mine. I do not want it changed.

We were surprised in reading The Watchman Examiner to learn that Boston has only 15,960 Baptists. This is hardly fifty per cent more than the white Baptists of New Orleans. There is probably no city in America where Baptists have had so large a growth as New Orleans in the past ten years.

## HISTORICALLY SPEAKING

Baptists are long on some things, or have been in years gone by. For instance, beard and mustache. It was within the memory of man when every man who could sprout one wore long beard, or at least a mustache. And the longer the mustache, the prouder the wearer. He was "the hale fellow well met" among the fair sex, and if he could sport a good saddle horse in addition, none else need try to "beat his time" when he went "sparkin". And the girls had a song they would sing with a great deal of gusto, "My Darling Black Mustache".

But Baptists are short on Records. Continuing the list of missing numbers of the files of the District Associations we would ask all who are interested to help us complete the following:

(12) Bolivar County Association. Missing: 1925 to 1928 inclusive.

(13) Bethlehem Baptist Association. Missing: 1852 to 1853 inclusive, 1885, 1891, 1895, 1897, 1900 to 1927 inclusive.

(14) Bogue Chitto Association. Missing: 1869 to 1872 inclusive, 1876, 1878 to 1880 inclusive, 1882 to 1883 inclusive, 1885 to 1888 inclusive, 1890 to 1892 inclusive, 1895, 1899, 1903, 1908, 1913, 1914, 1917, 1919 to 1927 inclusive.

(15) Coldwater Baptist Association. Missing: 1842 to 1845 inclusive, 1847, 1848, 1850, 1851, 1852, 1855, 1856, 1857, 1862, 1863, 1864, 1865, 1876, 1877, 1880, 1897 to 1903 inclusive, 1905, 1906, 1908, 1911 to 1913 inclusive, 1915, 1920, 1927.

(16) Calhoun Baptist Association. Missing: 1875 to 1889 inclusive, 1893 to 1908 inclusive, 1911 to 1918 inclusive, 1920.

(17) Calhoun County Association. Missing: 1926, and 1927.

(18) Carey Baptist Association. Missing: 1887, 1893 to 1899 inclusive, 1901 to 1908 inclusive, 1911 to 1915 inclusive, 1917 to 1919 inclusive, 1921.

(19) Chester Baptist Association. Missing: 1892 to 1909 inclusive, 1911 to 1915 inclusive, 1917, 1919 to 1927 inclusive.

(20) Covington County Association. Missing: 1925, 1926, 1927.

(21) Copiah Baptist Association. Missing: 1886 to 1889 inclusive, 1903, 1906, 1926.

(22) Amite Primitive Baptist Association. All missing except 1885.

Will not the Moderators, Clerks, pastors and all others who desire to have a comprehensive and complete history of Mississippi Baptists search out and forward these missing numbers to Dr. P. I. Lipsey, Jackson, AT ONCE. Thanks.  
Yours to serve,

—J. L. Boyd, Secretary.

## "THE ORPHANAGE SIGNAL"

It is with great pleasure that I announce to you loyal Baptists that our needs are being supplied almost as rapidly as the articles appear in the Record. If you will just remember that the articles that do not appear in the Record are the things we do not need, and send only what appears in the Record will make it much lighter on you.

Our needs at present are clothing for little boys from two to eight years of age, table linen 6x8 feet, dresser scarfs and table runners;

Single-beds and springs and mattresses, dressers, chifforobes, chairs, and shades, in fact it would be just fine if you, your organization or church would furnish a ward, sending a plate with your name on it that we may place it over the door and encourage others to do likewise.

B. E. MASSEY, Supt.

Mr. Wm. S. Ritnour, of Gulfport, died Jan. 30 from pneumonia. He was graduated from Mississippi College about 25 years ago. His wife is a daughter of Evangelist Hatch, well known in Mississippi some years ago.

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## Housetop and Inner Chamber

Ibanez, the Spanish author of "The Four Horsemen", died in France last week.

Is God real to you? It is said of Moses that he endured as seeing Him who is invisible.

Dr. Thomas H. Lipscomb, for 26 years a Methodist minister and a fine man of a great Christian family, died in Columbus last week.

The World's Tenth Sunday School Convention will be held at Los Angeles, California, July 11-18. If interested write to Mr. W. Fred Long, Jackson, Miss.

Mrs. E. R. Beard says that Itta Bena Church has adopted one of the girls at the Orphanage and will supply her clothes. The Sunday School sends an offering once a month.

Another friend sent in that "alleged letter of the Savior" which is every now and then published in some newspaper. It is only an unmitigated fraud, and we wonder that any newspaper should be willing to pass it on.

Brother I. A. Hailey of Union writes that his work during the yellow fever epidemic of 1878 was in Salem community between Utica and Raymond, and not at Dry Grove as reported in one department of The Record recently.

Field Marshal Haig, one of the stubbornest of the British leaders during the World War, died in London Jan. 30. Many nations will honor his memory by having representatives at the funeral service.

The Houston Times' All Church Press of last week was a First Baptist Church edition featuring the work of Pastor James B. Leavell, who begins his tenth year. The church has a property valued at a million and the largest church auditorium in Houston.

The subscription list of The Baptist Record is now nearly one-third larger than it was when the Sate Convention met in November. If your church is not getting the benefit of the half price rate for 90 per cent of the families in the church, put somebody on the job and get it now.

Brother J. S. Deaton, who was for some years Budget and Stewardship Superintendent among Mississippi Baptists, becomes pastor at Calhoun, Ga., where a great opportunity is before him. He went from us to become Business Manager of a college at Rome, Georgia.

Keep this date in mind: March 11 is the day for special prayer for and consideration of our denominational program, to be observed in all the churches. On March 15th, each association is requested to hold in its bounds a day of prayer for the work of our boards and institutions.

Our young people of the Children's Circle will please be patient about the publishing of their letters. The page is full each week with many letters left over. They will all be published in order. This is the boomiest department in the paper. The children cry for it.

One magazine editor has been sentenced to two years in the penitentiary for sending obscene matter through the mail. Congressman Wilson of Mississippi has introduced a bill into the Lower House, making the prohibition of obscene literature apply to all express companies and other common carriers.

Dr. J. C. Hardy, president of Baylor College, writes to express his approval of the efforts now being made to maintain the standing of the Baptist Bible Institute in doing full theological work. Many friends are anxious to see the institution

overcome the handicap which the Efficiency Committee would place upon it.

Unitarians have one-fourth less church membership in 1926 than in 1916, according to the U. S. Census. They have no church in Mississippi, nor in Alabama, nor in Arkansas. They report 353 churches in the United States. Their contribution to missions and benevolence was about one-eighth as much as to local expenses.

A large crowd and splendid program characterized the Sunflower County Baptist Sunday School Convention meeting at Inverness last Sunday. The silver loving cup awarded on the basis of the grade for the past quarter on the Six Point Record System went to the Indianola Baptist Church. The Convention voted to put on an association-wide enlargement campaign as soon as arrangements can be made.

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Mr. L. C. Bradley, General Chairman, asks that all who expect to attend the State Sunday School and B. Y. P. U. Convention at Hattiesburg, March 20-22, will immediately send their names to Miss Virginia Caperton, Chairman of the Housing Committee. This is due the Committee, and will save the visitors delay and annoyance. All names should be in by March 1st, at the latest.

Pastor D. W. Moulder says the church at Co-hay begins the new year in fine spirit. Good congregations greeted the pastor. The church budget is \$70.00 a month, includes The Baptist Record to every family. Every dollar was subscribed by those present Sunday night, an increase of one-third over last year. The pastor's salary is paid promptly. A number of the members are tithers and this makes the work run smoothly.

The new pastor of the Blue Mountain Baptist Church, Dr. R. L. Lemons, wife and daughter Mary Ruth were officially welcomed there last week. They came from Missouri to take up their habitation in the good state of Mississippi. Anticipating their arrival the ladies of the Blue Mountain Church had made the pastorium spick and span, filling its larders and pantries with all kinds of groceries and other necessities and dainties.

Murphy Creek Church in Winston County is getting into their handsome new brick building, which is a fine achievement for a country church. The building is estimated to be worth something like \$10,000, but by good management and help of friends it was secured for much less. Pastor Bridges has baptized 100 into the fellowship of the church in the last 18 months. The old church building will be converted into a pastor's home.

Blue Mountain College scored another brilliant success the other day when it was admitted into full membership in the Association of American Colleges.

Admitted into full membership in the Southern Association of Colleges in December, Blue Mountain College now enjoys the distinction of this double recognition, being a full member of both these great standardizing agencies, the one of southern scope and the other of national scope.

Three Mississippi girls have been elected for membership in Historical-Phila Literary Society in Baylor College, Belton, Texas, for scholarship, personality and leadership. These are Misses Nannie Lou Smith of Magee, Marguerite Burnham of Jackson, and Bettie Russell of Rose Hill. Other students from Mississippi already members are Misses Lorena Roberts of Tupelo, Leslie Lee Street of Paulding, Mai Ellis Allen of

Georgetown, Rhea Connelly of Crystal Springs, and Nannie Sigrest of Flora.

The debating team of Mississippi College this year consists of J. E. Thornton of Bessemer, Ala., S. T. Roebuck of Newton, J. G. Cooke of Clinton, J. W. Miller of Clinton, Evon Ford of Taylorsville, Ralph Hester of McAdams, R. R. Darby of Newton, H. H. McClanahan of Columbus, Harlan J. Murphy of Yazoo City, S. B. Platt of Columbus, William Lowrey Compere of Rich-ton, and O. N. Schofield of Columbus.

The story is that a Norwegian farmer bought an eighty acre farm in the United States. Some one asked him if he thought he could make a living on eighty acres. He hoped so, but said if he couldn't he would sell half of it and make a living on the rest; and if that didn't succeed he would give away twenty acres, and he knew he could make a living on the twenty that remained. This might be considered with profit by preachers who are trying to be pastor of six or eight churches; or by those who have churches with a membership of several thousand.

Freedom is a fundamental Baptist principle, but it takes more than one fundamental principle to make a Baptist. A man is not a Baptist simply because he believes in individual Christian liberty. That is only a negative faith, only preparing the way to be a Baptist. Some brethren are speaking and writing as if freedom was the one and only article of Baptist faith. Liberty of conscience, of speech and of conduct are great Christian principles, but we cannot be content with proclaiming to the world that all men have a right to believe what they please. Let's tell the world what we do believe.

Editor Z. T. Cody says in The Baptist Courier in reference to the Efficiency Committee report on the Baptist Bible Institute:

"We have, after reading all that has so far been written on this issue, come to the conclusion that it would be a great, a very great mistake, to make the changes at New Orleans that are proposed.

"We do not agree to that part of the report that relates to the Baptist Bible Institute, and could wish that the Committee could see its way to modify it before it is brought to the Convention."

Some are saying that the transfer of schools to the Education Board which are now under the Home Board is impossible because the Home Board has given mortgages on them for its bonded indebtedness, and that the Efficiency Committee knew this when it made the recommendation to transfer. The Chairman of the Committee replies that what has been done can be undone. Maybe so; but it is not self-evident. What ought to be done is that the states where the schools are located shall own and control and support them. And the states which are giving to these schools and have none in their midst may some day have to speak out very plainly on this matter. Why should Mississippi be ridden by schools in states that have twice as many Baptists and twice as much wealth?

For our part, we are glad the Atheists of America have organized and are pressing their ideas on the public. We may be horrified at their literature, but gratified that they are bringing on the fight. We will never win without a fight, and we have been entirely too complacent. Christianity is a militant religion. Our Captain goes forth on a white horse with a bow, and the red horse is sure to follow. Truth has nothing to fear and all to gain by the fight. I was once in a fight in boyhood and did mighty poor fighting till the other fellow hurt me, and then there was something doing and the other fellow got licked. There are going to be casualties in this fight; that is inevitable. Come all ye birds to devour. We should like to see a red hot debate on Atheism in every state. A great revival will follow and there will be many conversions.



## Editorial

### JESUS AND THE SORROWING

(By request, reproduced from an address)

The sympathy of Jesus for his friends in sorrow is beautifully shown in the eleventh chapter of the Gospel of John, which gives an account of his going back to Bethany, that he might be with them in the midst of their grief caused by the sickness and death of Lazarus.

There was delay in his coming. He does not always help in the way and at the time we had expected. He has a better way and a better time. Our disappointments are his appointments. Mary and Martha had sent him word, "He whom thou lovest is sick". They made no request. Perhaps they thought this information was enough. It may be they would not urge his coming because of the danger to him involved. But they were disappointed. They longed for him, probably expected him, for each said to him later, "If thou hadst been here, my brother would not have died". But it is told us that Jesus did not come immediately because he loved him. His delays are as much the proof of his love as his coming. His withholding the answer to our prayers is proof of his intelligent sympathy. If he refuses our requests it is because he has something better for us.

His sympathy will bring him to our help in spite of and over all danger to himself. Nothing will prevent his coming. When he announced that he was going to Bethany, the disciples warned him that the Jews were but now seeking to kill him, and they asked in amazement, "Goest thou thither again"? So imminent was the danger, so certain did it mean death to him that Thomas daringly said, "Let us go and die with him". He knew that it brought his life into jeopardy, but this did not hold him back. His heart was with his sorrowing friends and he would not stay away. Nothing will prevent his coming to us when we are in trouble. Distance and danger do not deter him.

How gentle and genuine is his sympathy! Jesus wept. As he saw the grief of Mary and Martha, the tears started from his eyes and coursed down his cheeks. The Jews were accustomed to hired mourners, who beat their breasts and made loud lamentations. But they saw none of this in him. There was no pretended or professional sympathy. When they saw him weeping, they said, "Behold, how he loved him"! This was different; it was evidently genuine.

It was not only genuine, it went to the depth of his soul. Twice it is said that his frame was convulsed with the intensity of his grief. It gripped his whole body and he shook to the center of his being. His grief was uncontrollable. It hardly gives us an adequate idea of his distress to translate it, "He groaned in spirit and was troubled". Jesus is the only one who can thoroughly enter into our sorrows. He truly bore our sins and carried all our griefs.

His sympathy far surpasses any human sympathy in this also that he alone can give us the help we need in our time of sorrow. Others are helpless, but he is helpful when things are at their worst. Others recognize their limitations and silence is the best testimony of their sympathy. But no situation is beyond his ability to remedy. He is Lord over all. His power is not abashed by death. His words ring triumphant at every death bed and over the portals of every cemetery: "I am the resurrection and the life". His words bring cheer in the darkest night, and the pressure of his hand brings strength in the hour of greatest weakness. "I am he that was dead and am alive again forever more!" Them that sleep in Jesus shall the Lord bring with him. He that believeth on me, though he die, yet shall he live.

Now Jesus deals very personally with us, and

very pointedly, even in the time of our sorrow. He can help us only on one condition: "Believest thou this". All the truth in the Bible is available for us and effective in us only on this one condition, faith in him, in his word. It is only when we personally appropriate his gracious offer of help that we come into the experience of his helpful sympathy. Can one believe in a time when the soul is tossed on the billows? Yea, there are certain truths of the gospel of Christ which become our personal possession only in the time of sorrow, and in no other way than by faith in Him. If we believe that he is the Christ, the Son of the living God, all the rest is possible.

The editor had some more things to say this week. Indeed they were already said in type, but perhaps they won't spoil. We are giving space to others, some of whom don't speak as often as the editor. They want to be and ought to be heard. The article by Mrs. Henderson was sent after she had made a personal inspection of the Orphanage and saw the need. No reflection is made on the management, present or past. It is simply the condition that is brought about by our falling down on our whole denominational program. It ought to stir every soul and every church to canvass the whole church for all our work. There is a shortage everywhere. Retrenchment and suffering in foreign, home and state missions, and some of our South-wide institutions facing bonded indebtedness falling due and nothing with which to pay it. If our people only knew the situation, surely they would remedy it. We know some of our denominational leaders who are literally broken in heart and health because of the burdens on them. Let us bear one another's burdens and so fulfill the law of Christ.

### THE PAST AND PRESENT

By W. A. McComb, Gulfport, Miss.

The denomination has not produced, probably, two choicer spirits than Drs. B. H. DeMent and W. W. Hamilton.

It was with genuine regret that we saw that Prince of Presidents, Dr. DeMent, lay his scepter down. He worked too hard. His friends loved to use him and he did not know how to say no. But he is recuperating marvelously, and it is hoped that he will soon be able to return to the Bible Institute and do his greatest life work as teacher and writer.

As to Dr. William Wister Hamilton, "who knows but that he has come to the kingdom for such a time as this".

When Dr. Hamilton was Superintendent of Evangelism of the Home Mission Board, the writer was a member of the Evangelistic staff, and it was not uncommon to hear the Evangelists speak of their Superintendent as, "A man with a white soul". With that estimate of him it was not surprising that he was universally respected, honored, loved by the Evangelists. He comes as near fitting into any position as one will find. The future of the Baptist Bible Institute is safe under his Presidency. But in order to the greatest success of the Institute it is necessary that the denomination cooperate with him to the fullest.

### OUR NEGLECTED WARDS

Are you a Baptist? If you are, this is for YOU.

I feel sure that you are as ignorant as all the rest of us, as to the condition in which our Orphanage in Jackson is. So, because I know it must awaken your loyalty to our Lord and His "little ones", your denominational pride, and your humanity, I am going to tell you some unvarnished truths with regard to the way in which we have neglected the home (?) in which we Baptists, who pride ourselves on being the largest denomination in this state, keep our wards—for

such they are, and we have voluntarily taken them over as such. When the news of this shameful thing, began to drift in to us, I could not take in the true condition, nor do I think you can, for our imaginations in their wildest flights could not picture a place, so beautiful on the outside, so wretched and neglected on the inside, so devoid of comforts, and to my mind, the necessities of comfort, as this place in which an enlightened, and Christian denomination keeps those entrusted to its care by the law of our state, and our Lord, who said: "In as much as you did it not unto one of the least of these, my little ones, ye did it not unto me". Now let us understand to begin with, that all I say is meant for me as much as for any other person. For I have been to Jackson time and time again during this last ten years, during which from the appearance of things, they have been going to wrack, for, you know, things don't fall to pieces in a day, or a year; and I have not once been out to see how things were going on in this place of my responsibility along with the rest of you. But I have been now, and know whereof I speak, when I tell you candidly that it ought to be known as the "Baptist Shame", instead of the "Baptist Orphanage". We have not furnished enough money, from the Lord's tenth, to keep it in the condition it ought to be in for health, much less comfort. There is enough room there to take in 150 of the 350 now knocking at the doors, if it was furnished even in the comfortless condition which prevails there; and most of us are feeling like patting ourselves on the shoulder because we are 250,000 in number. Think of it, 250,000 mostly adult members pretending to take care of 218 orphan children, and then allowing their surroundings to get to the point of shameful disrepair! Will you stand for this to continue longer, now that we do know about it? I know you will not. Because I know from my own feelings that you feel that you cannot too soon get to work to relieve this condition.

Some of us are already at work, looking after the needs of the girls who go to the high school in Jackson, getting nice, not fine clothes ready for them and furnishing comfortably the rooms they stay in. I saw rooms with only beds, and they were wrecks, no chairs, no tables, no anything, but dilapidated bedsteads with wornout mattresses, and old goods-boxes to keep their clothes in. And I was told that all had not even the old wornout mattresses, but just folded quilts to keep them from being right next to the dilapidated springs. An estimate has been gotten and it will take \$15,000.00 to put the buildings in a habitable condition, and furnish them comfortably. What do you suppose those children will think of us when they see just a little way from them such a splendid condition as the Methodists have for their Orphanage. Let their example whip us to our duty! Thank God, for this denominational institution which shows us what can and should be done, for these little folks which are our responsibility. Is there a Baptist in this state who cannot make \$1.00 for this needed work? Each church should send as soon as possible to Mr. Massey, the new superintendent, as many dollars as it has members. If we had wealthy members enough to give it all, I would not want it done so. These, His "little ones", are the responsibility, nay, the trust of every one of us, and it is an opportunity, to do for them which not one should be deprived of. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world". Oh! Baptists! Will we shut our eyes to this deplorable condition which we have permitted to come about for our orphans? I know we will not. Not if we do not want ourselves to be a reproach to the rest of the Christian world.

Your friend,

—Lizzie George Henderson.

On School doubtless Mission March w of our v in Missi portant to be m each div This wil served i is obser should l and thu churches its full to make each Su this goa Much be objectiv

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# Convention Board Department

R. B. Gunter, Corresponding Secretary

## Special Days in the Sunday Schools

On the last Sunday in March every Sunday School in the Southern Baptist Convention will doubtless receive literature for Home and Foreign Mission day. The study for the entire month of March will be given to some extent to this phase of our work. While it is generally understood in Mississippi that we will study these two important mission fields, yet the special offering to be made will go into our cooperative work, each division of the work receiving its allocation. This will be true also when Education Day is observed in June and also when State Mission Day is observed in September. Every Sunday School should be encouraged to make its best offering and thus increase the cooperative fund from the churches. Where a church has failed to pledge its full quota for 1928, this will give opportunity to make up the deficit. We would suggest that each Sunday School set a worthy goal and that this goal be divided up among the various classes. Much better work can be done by having a worthy objective.

## Explanations

There was some misunderstanding with reference to our statement concerning the payment of the "Specials" for the W. M. U. during the year 1928. The statement was made to the effect that we would not pay these "Specials" until the societies had complied with the conditions laid down by the State Convention. The condition upon which we were authorized to pay these "Specials" was that the societies would not make appeals for designated gifts. When making this statement, the writer had not been informed that the W. M. U. in Mississippi in taking care of their specials for last year were compelled to run one quarter into the year 1928 in order to meet 1927 obligations, which obligations were assumed by the W. M. U. for the year 1927 upon recommendation of the State Convention Board. The W. M. U., however, in providing for 1927 were late in starting their campaign. Hence, the necessity for running into the year 1928 for one quarter.

The writer had not received this information. He did not have in mind any previous obligation resting upon the W. M. U.; neither did he have in mind any special appeal which the societies were making. In fact, he did not know that appeals were being made for the last quarter of last year's obligation. So, the statement was not directed against any appeal which was being made, but was simply stating the facts as pertained to the work of the year 1928 in keeping with the instructions of the State Convention. The W. M. U. Secretary has expressed a desire to carry out to the letter the recommendation of the State Convention. By a thorough understanding at the beginning of the year, there will not likely be a misunderstanding at the close of the year. The Corresponding Secretary of the State Convention Board wants to comply with the instructions of the Convention and is only asking for the cooperation of the societies throughout the State and he feels confident that if the conditions and recommendations are thoroughly understood that the societies will make it possible for us to meet the obligations imposed by the Convention with reference to W. M. U. specials.

## Foreign Mission Board Information

Reverend Ira Eavenson, who is now in the Southern Seminary at Louisville, writes stating that the Foreign Board is not responsible for the

salaries of Foreign missionaries who are studying after the expiration of their furlough of one year. Brother Eavenson seems to come under this head now. He has also signified a desire to return to the pastorate. We believe that some Mississippi church would be fortunate in securing his services, although he has not asked that we give publicity to his desire. We are simply doing it in the interest of the Cause. He will have completed his post graduate work as we understand by the first of May. We should be glad to see him return to Mississippi, provided the Foreign Board is not able to return him to the Foreign field.

We hope it may be thoroughly understood that in the recent article with reference to Foreign Board policies that no criticism of any foreign missionary was in the mind of the writer. We were simply discussing policies of the Foreign Mission Board and making suggestions which seemed to be for the good of the Cause, not only in the mind of the writer but also in the opinion of many of our best laymen contributors. We did not have in mind any comparison of missionaries with the names of any animals used. We only had in mind the appeals of agencies which are not satisfied with their percentages and desire designated gifts in addition. Let us keep the records straight. One missionary understood us to say that almost all of the returned missionaries were in educational institutions. We only said that many of them were. If the Foreign Board allows them to use this seventh year for their pleasure, we see no reason why much of it should not be spent in study, provided this study furnishes the recreation needed. Our feeling is simply this, that with less than 600 foreign missionaries, one third of the number should not be in the home land at one time and the majority of them on the payroll of the Foreign Mission Board when many could be used in pastorless churches, which churches could take care of the salaries. Let us not confuse principles and persons when discussing the interests of the Kingdom.

Dr. T. F. McCrea thinks that Dr. T. B. Ray does not have in mind that churches to whom he has written should support missionaries over and above their contributions to the regular cooperative program, but that these missionaries are simply assigned to churches to be claimed as the missionaries of those churches simply for the sake of correspondence. If Dr. McCrea's interpretation is correct, we should be glad to know it. This has not been the interpretation placed upon it by a pastor whose church makes the cooperative work the preferred object when remitting funds at the close of each month.

We hope this interpretation of Dr. McCrea is correct, for we are putting our best into the cooperative program in order to enable every department of our work to succeed and we believe that if every interest could forget all about "specials" and "designations" for a while that the cooperative program would be strengthened sufficiently to produce the funds necessary for all phases of the work. Whenever we emphasize a designation, we are (although unconsciously) saying one of two things; either that the cooperative program is a failure, or else those making the allocations have made a mistake in the percentages.

## Baptist Confession of a Lack of Faith

Southern Baptists lost a great opportunity when they failed to say to the Southern Association of Colleges and Secondary Schools: We

will not accept your standards, but will make our own standards.

There were certain reasons why we did not say this. In the first place, we were not prepared for it. We did not have adequate buildings; we were lacking in endowment and we were short on loyalty to our Baptist schools. In the second place, the money question entered in and teachers like preachers (and many of the teachers are preachers) found it difficult to oppose a program which promised an increase of salary as did the Southern Association, for many of the teachers were not receiving salaries in keeping with men of like ability in other vocations of life. It is not easy to see how that under a new regime we cannot accomplish just as much good as we can under the old regime, especially when the monetary question is much larger and when the wolf is crowding our doors. In the third place, there was a promise of shorter hours of labor, longer hours for study and smaller classes. This is also a provoking element as the majority of our teachers, as well as others, are crowded for time. In the fourth place, the main reason why we did not determine to make our own standards was a lack of faith on the part of our Baptist people in Christian Education as interpreted and fostered in our denominational schools. Had we believed that its character was sufficient to so distinguish from and magnify the results over the education of non-denominational schools, we would then have had the courage to make a stand. To have taken such stand would have made a test, which test is greatly needed. There are some who believe that our denominational schools would have stood the test and would have won. They might not have been so large for a while, but the quality would have justified the experiment.

## The District Association as a Missionary Organization

Originally the district association was organized by the coming together of a group of churches represented through their messengers for the purpose of preaching the Gospel to communities where there were no churches. The missionary spirit was the vitalizing power in the associations. The lost being without the knowledge of salvation made the appeal.

The district associations should at this time be no less missionary than they were in their inception. The mission fields may be farther from them, but the obligation is just as binding. While the missionary zeal should permeate every district association, yet we find in some of our largest associations with some of the largest churches in the State that it is exceedingly difficult to enlist representative men and women in the strongest churches in the work outside of their local churches. The pastors and a few Sunday School teachers and members of missionary societies constitute the membership of some of the associations in the main. Our interest in the Cause beyond us should be brought afresh to our attention. If there are no destitutions within the bounds of our associations, we should then use our influence within the associational limits for the purpose of arousing the church membership so as to cause them to contribute of their means in order that the missionary work may be carried on beyond their boundaries.

## The Cooperative Work

We have received during the past week more reports from canvasses than have been sent in altogether prior to this time. Many of the pastors and laymen over the State are doing some excellent work. There are many associations which are going beyond their quotas. Let us push to completion so as not to lose the benefit of the contributions during the first weeks of the year.

The British-drink bill for 1926 is said to have been \$1,500,000,000.



## STUDENTS OF AMERICA AND CANADA STUDY FOREIGN MISSIONS

By Frank H. Leavell

It was the tenth Quadrennial Convention of the Student Volunteer Movement. Detroit proved an attractive Mecca and the Masonic Temple was a marvel of beauty and comfort. Home at Christmas times did not deter some 3,000 students from attending. There were a thousand or more other than students at this gathering.

Evaluation of the convention can best be given in terms of comparison with other sessions of this convention. These quadrennial meetings have been one of the greatest factors for missionary emphasis that America has ever known. It was decidedly a better convention than the one at Indianapolis four years ago. It was saner. It was less radical. It avoided the extremes and the sensational. It put the main emphasis primarily upon missions and missionary progress. Some of the sessions were truly Christ-centered and charged with spirituality. While some of the issues which led the Indianapolis convention astray from the main emphasis of missions,—primarily race differences, war, industrial relations and internationalism,—emerged at different times in both the colloquia, and in the general assembly; they were not allowed to remain long in the ascendancy, nor to demoralize the general program. There was a sincere effort to treat those issues as important, but as secondary or incidental to the greater inclusive issue of missions. (More later on the race discussion).

Possibly the greatest good to come from the entire convention will come from its positive, unequivocal testimony that this is a day for continued and renewed emphasis upon Foreign Missions. Certain changed conditions on foreign fields, due largely to the growing wave of nationalism the world around, but especially in China, along with the frequent suggestions regarding indigenous churches, have caused some impetuous souls to think,—and some to say,—that the day of Foreign Missions is past. "Perish the idea," was the verdict of this convention. And at the same time it would say to such thinkers, "study again and more carefully world conditions." Surely "the old order changeth giving place to the new" as has always been the case, but our responsibility as possessors of the truth is to adapt present day methods to present day conditions as wisely as we can. And that does not mean compromise of principle and convictions on the part of various denominations in order to plunge headlong into unrestrained interdenominationalism as several speakers made bold to insist. At this convention, as at most conventions, some "half-baked" notions,—hardly ideas or opinions,—were defiantly flung out from the platform to disturb the thinking of some conscientious Christian students. Usually, however, error is equipped with safety brakes that work automatically even if at times slowly.

### The Program and Its Personnel

The program as a whole was built around the ideas of (1) An appraisal of Christian Missions, their weakness and strength; (2) Life's ultimate needs, Reality and Jesus Christ; (3) Our task for today and the future.

There was a preponderance of returned missionaries among the speakers. Practically all of the analysis and emphasis centred in China, Japan, Africa and India to which some objection was sounded. Of the home speakers Dr. J. R. Mott and Dr. R. E. Speer were outstanding, as they have been in this movement throughout its forty years of activity. Their messages were entirely free of any note save an effort to create within every hearer a greater interest and heart comparison for a lost, a bleeding and a needy world. They wisely avoided all questions of method, or other controversial aspect of missions and presented Christ, and Christ alone as the one greatest need of humanity. As world citizens they brought world messages of inspiration and

power.

### The Convention and The South

The student delegation from the South was large and representative. The Baptist students were conspicuous for neither their presence nor their absence. There were some sixty-five that came to the denominational meeting. There were about half of that number who went from the Seminary and the W. M. U. Training School at Louisville. Of our leaders Dr. T. B. Ray, Mrs. Janie Cree Bose and Miss Juliette Mather were there. Miss Jennie Bright and Miss Pearl Bourne of the Kentucky W. M. U. and Doctor Cullom of Wake Forest College attended. There were but four of our Student Secretaries present,—D. B. Nicholson of Georgia, Miss McConnell and Doctor Raines of Texas, and the writer.

Some of the Baptist students from the South were considerably disturbed as they were plunged so abruptly into some of the "issues" that have emerged in recent years at student conventions in the North. The repeated attacks upon "Denominationalism" harassed some of our people. The attacks, however, did not get very far and if some thing has to be attacked the denominations afford as safe an object as can be found. So long as we have the history of the collapse of the Inter-Church World Movement,—the greatest blow ever aimed at denominational loyalty,—it will be difficult to get far with another destructive movement in that direction. This convention advocated and practiced unqualified race equality, social and otherwise. This, too, harassed some Southern students. But this, too, is getting to be an old story. The disturbed students usually come home and swiftly arrive at the conclusion that the customs of generations are not often changed over night. The students finally realize, too, that people may be real Christians and not favor inter-marriage of the races.

Dr. T. B. Ray was designated as leader of the Baptist group at its separate meeting. He did a superb job of evaluating, restating and analyzing some things that had proved disquieting to some students. He handled the meeting well. Supper together was enjoyed.

Some Southern students did not appreciate the fact that no Southern speaker was on the program.

### Finally

It was a good convention. It will do real good for Missions. The Student Volunteer Convention is possibly the safest and most helpful national or interdenominational student gathering that our Southern students attend. But good as are these gatherings, they do not afford all that our students need. They need indoctrination. They need development in church loyalty and denominational convictions. They need acquaintance with their denominational leadership and with methods of promoting their own denominational projects, missionary and otherwise, both at home and abroad. They need world vision but also they need home vision. They need to remember that their best post college Christian service will be in and through their local church. These needs are being afforded Baptist students of the South. We have annual Baptist state student conferences in all Southern states with a larger quadrennial southwide student conference. This program is preeminently successful and growing in power. Foreign menus are not as safe nor as nourishing as is home cooking. And spiritual menus are much more important than physical menus.

Southern Baptists have an obligation to their student constituency. That obligation can not wisely nor safely be delegated. Delegated responsibility invariably leads to disappointment or remorse. So we should applaud all good, both great and small, that is being done elsewhere but go diligently on with our own student religious activity giving our students what we believe they should have according to our best interpretation of God's word, and of expediency.

## CRITICISMS OF THE REPORT OF THE EFFICIENCY COMMITTEE

J. B. Tidwell, Baylor University

That there should be disagreement with reference to the report made by the Efficiency Committee of the Southern Baptist Convention was expected by the Committee. No doubt it was anticipated by the Convention when it instructed the Committee to publish its report as much as ten weeks before the Convention. Certainly the Committee has no feeling in the matter. It took its task seriously and did much hard work. It published a report which it thought, if adopted, would help our situation.

Considerable agitation has arisen concerning the recommendation with reference to the Baptist Bible Institute. The Committee felt that only a few students comparatively went to New Orleans for advanced theological training and that this few could, without additional cost, be cared for in the other seminaries and that we could specialize there on training school work.

Concerning the comparative cost to the denomination of each pupil receiving the advanced degrees Dr. Gwaltney's statement makes it clear that it was "the cost per year for running" the institutions that was considered. If this was not the proper way to estimate it, there was the same injury done to each institution. Again Dr. Gwaltney said these figures were "no reflection upon the Baptist Bible Institute." They simply serve to show how small is the percent of students who are taking the advanced degrees there.

The fact that we in the south are doing theological work as cheaply or more cheaply than is done by other similar institutions in the east should have no bearing on the question. The Committee was instructed to consider the matter of overlapping or duplicating work and even to report if there seemed to be any work that might be abandoned. It did suggest that some work be abandoned and some other work be combined or changed. It was with this same purpose of correcting unnecessary duplication and to further decrease our expense that the recommendation was made.

Much is also being made of the fact that the Bible Institute had been doing graduate work before received into the Convention control. The Convention has a perfect right to change its lines of work, if it seems necessary. Carried to its logical conclusion that argument would prohibit the convention from ever changing any of its plans. The brethren will surely not argue that it has no right to alter the work of one of its institutions. If it has that right in one it has it in all.

Let the discussions go on, only let us consider whether the Baptists of the entire south will be better able to do their work of Kingdom building by making the changes in the various phases of its work that the Committee has suggested.

## THE BAPTIST BIBLE INSTITUTE AN EVANGELISTIC ASSET

(By a Th.M. Graduate.)

The Baptist Bible Institute, through ministerial students and organized religious activities, is now a great evangelizing agency in New Orleans, and contiguous parts of Louisiana, Mississippi, and Alabama.

There are fifty-seven theological students in the Institute, besides thirty-eight ministerial students not enrolled in the Theological department, making a total of ninety-five ministerial students. These students are serving fifty churches in, and accessible to, New Orleans. These churches range all the way from the small rural churches with afternoon services to a \$3,600.00 pastorate. Baptist Bible Institute students are making a tremendous spiritual impact upon the portions of Louisiana, Mississippi and Alabama, where they are privileged to labor for Christ and His world program. The Baptist Record recently commend-



ed editorially the high type of service rendered by students of the Baptist Bible Institute. Secretary E. D. Solomon expressed his gratitude for the work done in Louisiana by these students. During the vacation period, May 1, to September 20, 1927, Institute students reported 1,276 conversions, 1,160 baptisms, and 1,862 additions to the churches.

In the city of New Orleans, the organized religious activities constitute a great and growing evangelistic force. The Baptist Bible Institute was the first Southern Baptist Institution to organize, require and give credit for such work. Dr. B. H. DeMent, the Institute's noble President, deserves the credit for the establishment of this work. The sending out of the "seventy" by Jesus and their reports upon returning was the Scripture basis for this phase of the Institute's program. Dr. DeMent believed in the motto: "We learn to do by doing;" and that the students who come here, and in whose hearts the fires of evangelism burn, should be utilized in evangelizing this strategic, cosmopolitan and wicked city. As a result of the Institute's evangelistic program, the Baptist Cause has prospered more in New Orleans in the last ten than in one hundred years previous.

The first permit from the city authorities for street preaching was obtained in 1918. It required two hours to secure it. Now permits may be secured without difficulty. The first service was held in November 1918 on Washington Square. The Gospel was preached in three languages on this occasion, English, Spanish and Italian. Contrast that small beginning with the present. There are now no less than forty-six preaching assignments, where the Gospel is preached from one to seven times every week. An earnest effort is made to reach all races, tongues and classes,—Negroes, Italians, Spanish, French and Jews.

The following figures show what a mighty impact these heralds of the Cross of Christ have made upon the "Crescent City." Since January 1, 1923, the latter half of the Institute's history, Bible Institute students have delivered 32,812 addresses; dealt with 34,661 persons; and led 6,098 people to an open profession of faith in the Lord Jesus Christ. Some of those who have professed faith in the Saviour have gone to other lands to tell of the Christ who saved them; while others have united with the churches of the city.

Like the leaven which a woman took and hid in three measures of meal until the whole was leavened, the Baptist Bible Institute, is slowly but surely, by the grace of God, leavening New Orleans.

The church member who doesn't believe in Missions or give to it was converted in the dark of the moon, if he was converted at all.

Pastor Charles F. Hinds has welcomed 148 into the church at Amory in two and a half years. Last Sunday was a great day, with one happy conversion of a young man.

Evangelist W. M. Bostick was with Pastor H. L. Jeans in a great meeting at First Church, Hobart, Oklahoma, in which 117 were added to the church, 71 by baptism. This was a part of the state-wide campaign by Home Board evangelists which the Lord is greatly blessing. Brother Bostick is to be in several meetings in Mississippi this summer.

Victory Church in Jefferson Davis County had an apportionment of \$10.00 for the 1928 program. On their meeting day in January, they subscribed \$100.00, besides \$200.00 to local expenses. Pastor Story, a student in Mississippi College, says many of the farmers here are availing themselves of the offer of a firm of Baptists to give them fertilizer for an acre or half an acre of cotton and give the proceeds to missions.

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### WHY I AM FOR THE 1928 CO-OPERATIVE PROGRAM

#### 1. Because It is the Program of Southern Baptists.

I am a Southern Baptist, and I want to be loyal and support the program of my denomination.

#### 2. Because I Am a Baptist and Believe in Democracy.

Mississippi Baptists, in the last meeting of their State Convention, adopted, by an overwhelming majority, the Co-operative Program, as outlined. Even though there may be in the plan some minor details which I do not personally approve, I want to abide by the will of the majority of my brethren.

#### 3. Because It is the Best and Most Effective Plan I Know Of.

Other plans have been used. Other plans are now being used. The Co-operative Program is, however, the best and most effective plan for Baptists of today.

#### 4. Because Through It I Can Obey the Great Commission, (Matt. 28:18-20).

I do not know how I could have part in every phase of Christ's work throughout the world apart from the Co-operative Program. I could send my money directly to some of the missionaries, but I do not see how I could send money directly to every one of the missionaries in the home land and in the foreign fields. Yet, unless I help support every one of them, I cannot, as I see it, obey the great commission. I could send my money directly to some of the schools and hospitals in the home land and in the foreign lands, but I do not see how I could send money to every one of the schools and hospitals in both the home and foreign fields, and yet unless I help support every one of them, I cannot, as I see it, obey the great commission.

On the other hand, when I give through the Co-operative Program, a part of my money goes to every missionary, to every school and to every hospital in both the home and foreign fields. A part of it goes to every aged and disabled minister who is receiving help from the Aged Ministers Relief and Annuity Board of the Southern Baptist Convention. A part of it goes to the support of every phase of mission work within the State. In other words, by giving through the Co-operative Program, I can come nearer obeying the great commission than by any other plan.

#### 5. Because I Am Not a Slacker.

We are in the midst of a great battle—a battle between the "Prince of this world" and the "King of kings and Lord of lords"—a battle between the forces of evil and the forces of righteousness,—a battle between Satan and Christ. Since "we cannot serve God and mammon", we are either lending our influence to the great host who are fighting under the black banner of sin and anarchy, whose leader and captain is Satan, or we are lending our influence to the great army, which is marching under the blood-stained banner of the cross, whose Lord and Captain is Jesus.

It is my desire to be a true and faithful soldier of the Cross. Mississippi Baptists, the division of Christ's Army in which I have enlisted, decided, after much prayer and deliberation, to fight during 1928, through the Co-operative Program. If I am to be a true soldier of the Cross this year, it will be necessary, therefore, for me to support the Co-operative Program. To not support it would make of me a "slacker".

### THE MISSION OF THE CHURCH

"The Church is not an 'Organization', but an 'Organism'. Therefore, it is not a 'Social Club', organized and supported solely for the benefit of its members. Neither is it a 'Place of Amusement' to cater to the carnal nature of man. Nor is it a 'House of Merchandise' for the sale of 'Indulgences', or other commodities, whereby the money of the ungodly can be secured to save the penurious church member a little self-sacrifice. Neither is it a 'Reform Bureau' to save the 'bodies' of men. The reformation of men is very commendable, as are all forms of 'Social Service', but that is not the work or mission of the Church. The world was just as full, if not fuller, of the evils that afflict society today, in the days of Christ, but He never, nor did the Apostles, organize any reform agencies. All the great philanthropic and civilizing agencies of the world are 'By-Products' of Christianity. We are told in Acts 5:15, that the people laid their sick in the streets that the 'Shadow of Peter' might fall upon them and heal them. But if Peter had spent his time 'casting shadows', and neglected his Apostolic work of trying to save the 'SOULS' of men, his shadow would have lost its power. Jesus knew that the source of all the evils in the world is SIN, and that the only way to eradicate sin is to Regenerate the Human Heart, and so He gave the GOSPEL, and the 'Mission' of the Church is to carry this Gospel to the world. 'EVANGELISM', not 'Social Service' is the 'Mission' of the Church. Mark 16:15-16." (Rightly Dividing The Word.)

Bethel College, Russellville, Ky., becomes a co-educational school.

S. C. Blackmon, a prominent Baptist layman, becomes financial director of Dodd College, Shreveport.

Dr. L. T. Bristow, Superintendent of Baptist Hospital in New Orleans, is recovering after being run over by an automobile.

Mrs. E. K. Cox of Gloster is under treatment of a physician in Nashville, is among old friends, and with a son who is studying law in Vanderbilt.

E. B. Jackson of Virginia becomes pastor of Central Church, New Orleans. The church has been supplied for awhile by Dr. E. F. Haight of the Bible Institute.

On the same date, Feb. 16, Dr. E. C. Routh assumes the editorship of The Baptist Messenger of Oklahoma, Dr. F. M. McConnell becomes editor of The Baptist Standard of Texas.

My observations in China, extending over more than three decades, convince me that if the gospel is preached and all men and women are converted, education will follow as the day follows the night. Converted people will seek an education, and they will support the education of their children unless they are pauperized by others doing it for them, who should not. On the other hand, whenever education runs ahead of evangelization there is a slowing up of conversions. The most serious difficulties of mission work in China today are connected with educational work that has practically aimed at conversion by education. The statement will be challenged by some but I am fully convinced of its truth.—R. E. Chambers in Religious Herald.



# Mississippi Woman's Missionary Union

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The following paper was read by our Union President, Mrs. W. J. Cox, before the Executive Committee and the Corresponding Secretary in mid-year session in Birmingham, Jan. 24-26. Because of the splendid suggestions and the plain, practical manner in which she discussed the W. M. U., it was requested that the paper be given us for publication. Please read it to your pastor.—(M. M. L.)

### SOME OBSERVATIONS

Mrs. W. J. Cox, President of Woman's Missionary Union

At the opening of these executive sessions it is my wish to bring you some observations. They represent my own thoughts and are brought to you as co-workers because my conception of the office leads me to feel it is my duty to seek to understand the general situation and this executive meeting is the place to consider the general trend of religious thought and effort as it bears on our Union work. Dr. William Mayo's definition of a specialist is "one who knows more and more about less and less." That can easily be true in my own case.

Since my election to the office of president of the Woman's Missionary Union in May 1925 the work has carried me into sixteen states, returning to several the second time. These observations presented to you have been gathered from individuals, conventions, pastors, personal conversations, general outlook and private thought. It is no easy thought to enter an organization as highly perfected as the W. M. U. and offer anything arresting or stimulating when there has been and is a decided lethargy in our entire denominational life. Plans that have come to mind required extra expenditure and this did not seem wise under present conditions. Job said, "Therefore do my thoughts cause me to answer." So, my thoughts cause me to bring for your consideration four matters, important questions that bear on our present usefulness; our future growth and development.

### What is the Mission of the Woman's Missionary Union?

To reap the full possibilities of any organization, a careful study of its aims and objects, its achievements, its ideals and its services must be made. We must understand its functioning in order that we may know where and how our own support should be given. It is imperative that as officers and an entire constituency we have an adequate conception of the reason for our existence; a just comprehension of our contribution to Kingdom development; an impartial estimate of our inalienable right to continue along pathways we have blazed. Time forbids consideration of the history of our Union's work. This is well done in the February Royal Service. We came up through weakness, discouragement, opposition. A full graded Union has a definite place in any church. Each organization should have a sure conviction that this is true. The Woman's Missionary Union functions along the lines of teaching missions, disseminating missionary information, enlisting and training the women and young people of the church membership in the mission program of their own churches and the program of the Southern Baptist Con-

vention. It seeks to win to Christ and to develop a greater spirituality in the church. No other department of church activity takes the place of the organizations of the Woman's Missionary Union in this. In the complex life of our churches there is a place and work for the graded Woman's Missionary Union, the Sunday School, the B. Y. P. U., the Layman's Movement and other organizations. None needs materially encroach upon the chosen field of another. We need a thorough, sympathetic understanding, but there need be no conflict. We are working for one end—Christ for the world and the world for Christ. So, "With charity for all, with firmness in the right as God gives us to see the right" we press forward believing that womanhood claims only her just prerogative when she inculcates into the hearts and minds of the women and of the young people in her home and church the principles and ideals of missions.

### How Should the Woman's Missionary Union Function?

The usefulness of the Woman's Missionary Union depends upon its flexible adaptability to the individual church program. It must continue to function as a force through and in the church program. Only as it does this is its life assured. The Master expects every Christian to share in the spread of the Gospel. This responsibility rests equally upon all, not a few. The Union seeks to arouse this sense of responsibility. It asks nothing but to serve the missionary interests of the church and the Convention-missionary program. Any other interpretation of the policy of the Union is erroneous. There may be rare instances of misunderstanding because local W. M. U. leaders unintentionally misconstrue the aim, object and ideal of the Union and wise state leaders and corresponding secretaries should be on the watch to tactfully clarify such situations.

The Woman's Missionary Union should further function by utilizing this time of waiting for a signal denominational advancement in working for a fully enlisted church membership. This can be done by stressing and assisting in the effort to have every member subscribe to the church budget and magnifying the Cooperative Program; carrying out the Ruby Anniversary plans. In order that we may loyally adhere to the plans provided by those in authority we must be informed, therefore we must place even stronger emphasis on informing the women and young people by mission study, subscribing for and reading Home and Foreign Fields; the state paper; Royal Service, World Comrades and other mission literature.

Perhaps in no way can the Woman's Missionary Union function more vitally than in developing the spirituality of the women and young people of the church through prayer; Bible study as it relates to missionary teachings and the family altar; mission study; soul winning; enlistment and training for service; organized personal service; systematic and proportionate giving. These are fundamentals in developing spirituality. In these efforts we must constantly watch lest we unconsciously substitute activity for true spirituality.

The Woman's Missionary Union can function by an unabated emphasis on tithing. The tithing plans launched in Houston in 1926 were continued in Louisville last May. Offerings are the fruit of the tithe. When God commanded David to offer sacrifices, David asked to buy from Araunah his platform and oxen for sacrifices. Araunah would not sell them for that purpose but said take them and there will be no charge. David answered, "I will not offer burnt offerings to Jehovah my God which cost me nothing." As a Union, and as individuals, we must not be content to give God only what belongs to Him—the tithe—but offer gifts to Him that cost us something.

### Some Things to Consider

(a) The Union is a highly perfected organization but it is only a means to an end and not an end in itself. Its aim is to bear fruit for Christ's Kingdom. We would not be like the fig tree, in full leaf, yet blasted because the Master found no fruit thereon. The ideal of this Union is more than external organization; fruit is the evidence of its right to live. Witness that in the main we study missions and not methods.

(b) Because they have functioned so perfectly, there is danger that the Union may lose the feeling of vital responsibility for the Training School and the Margaret Fund. A jealous loyalty to both the Training School and the Margaret Fund should make their welfare and growth of paramount importance and renewed consideration.

(c) The Union must be alert to changing conditions generally and in local churches which bring new problems in handling and reporting Union money and Union Specials. It is well to realize that expanding organizations tend to divert some fundamental W. M. U. activities through other channels. The talk about too much organization should cause us to weigh the relative value of our young people's organizations and others. The vice-presidents of the Union should feel more responsibility for the young people's work in their states and give an interested and enthusiastic cooperation to the young people's leader in planning for camps, conferences and student work.

(d) Union members should not put less stress on Foreign Missions, but endeavor to emphasize the entire mission program equally.

### The Future

"History has gathered up the yesterdays but today is ours." The greatest living authority on Hebrew prophecy says that the two indispensable qualifications of a prophet are Vision and Voice. The Union has vision and it has voice. It has been given the Union to vision many plans which later have been adopted by the larger work. Its voice is heard as a prophet, "Make the way ready for the Lord." Its history holds no greater evidence of vision than its Ruby Anniversary Program. Thousands of enthusiastic workers speak eloquently for the successful completion of its program. Unnumbered prayers ascend for God's blessing. It is worthy of the greatest effort in our individual lives. During the coming days may "The God of all grace, stablish, strengthen . . . settle you."



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## East Mississippi Department

By R. L. Breland

### Preachers I Have Known

Some weeks ago I began an oc-  
casional series of sketches of Bap-  
tist preachers that I had known in  
the years that have flown. This  
week I am to tell something of one  
of the mighty pioneer preachers of  
East Mississippi, Eld. Nathan Lytle  
Clarke. No man wrought better and  
had greater part in laying the foun-  
dation of the Baptist cause in this  
part of the state than did he.

The first time I met Bro. N. L.  
Clarke was when the Mt. Pisgah  
Association, of which body he was  
the beloved moderator for perhaps  
forty years, met with old Mt. Sinai  
Church in Neshoba County, in Sep-  
tember, 1882. My father being a  
preacher and a great friend of his  
I felt that I knew him ere I saw  
him. Father had died the year be-  
fore, but he and Bro. L. G. Caugh-  
man spent one night in our home  
any way. I was a mere lad then,  
but well do I remember how I felt  
towards the men of God. I felt  
that heaven was near to our home  
while they were there.

He preached on Sunday, but I do  
not remember anything that he said  
now. This association met there  
again in 1896. Bro. Clarke preached  
the Introductory Sermon on Satur-  
day. His text was I Cor. 15:58—  
"Therefore, my beloved brethren, be  
ye steadfast, immovable, etc." It  
was a plain, practical discourse, but  
it had a great effect on me. It  
seemed more like a direct message  
from God than I had heard in many  
days.

Eld. N. L. Clarke was born in  
Burke (now Caldwell) County, N.  
C., Feb. 7, 1812, the son of Jeremiah  
and Eleanor (Boone) Clarke. His  
mother died when he was seven  
years of age and his father when  
he was twenty. The old home was  
broken up shortly afterwards and  
young Nathan decided to go to  
Southwest Alabama and work in the  
store of some people he had for-  
merly known back in North Caro-

lina, W. Carleton and Co. Before  
he left his native land he tells of a  
visit to the old home that is full of  
pathos, which I will let his own  
words relate: "Being on foot I took  
a near route through the field, com-  
ing in sight of the house some hun-  
dred yards away. The old yard dog,  
who had refused to leave the place  
of so many joys, seeing me coming,  
began to bark, and started to meet  
me. Full to overflowing with fam-  
ily reflections, stirred by the attach-  
ment of the dog, quite an excited  
meeting took place: the dog barked  
and whined and fawned, and I wept  
like a child. Call it weakness if you  
must, but it was the home of my  
parents, the home of my youth that  
I loved so much, which even the dog  
learned to love and declined to  
leave."

He remained in Alabama for five  
or more years. He joined the Gains-  
ville (Ala.) Baptist Church and was  
baptized by Pastor Sterling G. Jen-  
kins, Sunday, June 10, 1838. He at  
once felt the call to preach and re-  
turned to his native community in  
the latter part of this year and was  
licensed by the Lower Creek Bap-  
tist Church, N. C., the 11th day of  
May, 1839, Eld. Phillip Powell, pas-  
tor. He felt a divine call to go to  
East Mississippi as a missionary  
soon after his call. He could not  
get away from it, so he resolved to  
go where the Lord directed.

Before leaving for his new field  
of labor, he was married to Miss  
Eveline D. Powell, daughter of  
George and Lucinda Powell, on the  
14th day of November, 1839. He  
tells of their leaving for Mississippi  
in the following words: "On the  
3rd of February, 1840, we bade fare-  
well to friends, relatives and native  
land, for that far off country. The  
company consisted of myself, my  
wife and a servant girl, Jane. Our  
method of travel was in a strong  
buggy drawn by an able and faith-  
ful horse. Our parting was tender  
and more or less sad; and well it  
might be, for it was for life. Neither  
of us ever returned." They arrived  
at DeKalb, Kemper Co., Miss., in  
the month of April, having made a  
trip of nearly 1,000 miles through  
an unsettled country, much of it.  
They remained in DeKalb until Oc-  
tober, when they settled in the east-  
ern part of Neshoba County. There  
was no Baptist Church nearer than  
Unity in Kemper County, so pretty  
soon he succeeded in organizing a  
Baptist Church near his home, which  
was called Sulphur Springs, this in  
1841. He also assisted in the or-  
ganization of Mt. Nelson and other  
churches while living here, preach-  
ing all over the country, which was  
then practically destitute of  
churches. He was ordained by  
Unity Baptist Church, Kemper  
County, April 11, 1841; ordaining  
presbytery was composed of Elders  
Michael Ross, Burwell L. Barnes  
and Wm. M. Farrer.

In the month of November, 1847,  
Bro. Clarke moved with his family  
to his new home two miles east of  
Decatur. There was no church at  
Decatur at that time. The nearest  
Baptist Church was where Beulah  
now stands and was called Enon.

As Enon Church was in a low spir-  
itual condition, the proposition was  
made to move the church to Deca-  
tur. This was agreed to, and on  
Saturday before the first Sunday in  
January, 1848, the Enon Church met  
for worship in the Court House at  
Decatur for the first time. The  
name of the church was soon  
changed to Decatur. Here in this  
good church Bro. Clarke was pastor  
for 58 years, perhaps a record that  
no other preacher has.

He was pastor at other churches,  
missionary of the association, helped  
in the organization of the General  
Association of Southeast Mississippi,  
was moderator of the Mt. Pisgah  
Association for 40 years or more,  
established the Mississippi Baptist  
at Newton in 1891 and was editor of  
same for ten years or more. He  
moved to Newton and was pastor of  
Newton Baptist Church for a num-  
ber of years. Oh, he did a noble  
work in East Mississippi. In his  
honor and memory, Clarke Memo-  
rial College, located at Newton in  
1907, is named.

He died at the home of his son,  
George P. Clarke, who lived four  
miles east of Decatur, on the 11th  
day of September, 1906. His body  
was tenderly laid to rest in the  
Cemetery of Decatur Baptist Church,  
near by the sacred spot where he  
labored so long and faithfully for  
his Master.

His first wife died December 18,  
1859, the mother of ten children;  
he was married the second time to  
Mrs. Emily A. Puckett, formerly  
Miss Lee, Sept. 25, 1860. One son  
was born to the last marriage.

The fifth Sunday meeting of New-  
ton County Association convened  
with Hickory Baptist Church last  
month. A splendid program was  
announced. Rev. G. O. Parker and  
Bro. W. N. McLemore of Union are  
moderator and clerk respectively.

Pastor J. J. Mayfield, in a busi-  
ness letter, writes of his work at  
Canton: "My work goes fairly well  
here in Canton." Being a modest  
man, he did not give it all the em-  
phasis that it might have had. We  
all hear good things from Canton  
under the leadership of Pastor May-  
field.

The writer closed four years as  
pastor at Coffeetown last December.  
On the fourth Sunday the church  
in a simple way celebrated the an-  
niversary of that event. A report  
of the work done by the church dur-  
ing the past four years was read—  
of course, it was only a partial re-  
port. The following is a brief sum-  
mary of the report: Sermons  
preached, 117 (this was only a  
fourth-church for the first year or  
so and is only one-half time now);  
members at beginning, 109; mem-  
bers received, by baptism 60, by let-  
ter 55, total 115—a gain of a little  
more than 100%; present member-  
ship, 174; paid out for all causes  
during the four years, nearly \$18,-  
000.00. This amount includes build-  
ing a new church, repairing the pas-  
torium, paid to pastor, to missions  
and benevolence. The church hopes

for still greater things in the future.  
May it be so.

As was reported by the editor last  
week, Yalobusha County has a little  
more than subscribed her quota, a  
one-third increase, to the co-opera-  
tive Budget. The churches hope to  
raise more than was subscribed. We  
must come out of the hole finan-  
cially as a denomination. We are  
plenty able and we must.

With considerable regret I noticed  
the account of the death of Dr. Silas  
L. Morris at Jackson the 24th of  
last month. I have numbered Dr.  
Morris as one of my good friends  
for nearly twenty years now, since  
I first met him when he was editor  
of the Baptist Forum, published at  
Atlanta, Ga. May the Lord comfort  
his grief stricken wife and children.  
I hope to say more of him later.

### THE DEBT OF THE EDUCATION BOARD

The Education Board has received  
from denominational sources for all  
purposes since its founding in 1919  
to August 31, 1927, \$1,916,200.13.  
It has paid to institutions fostered  
by the Southern Baptist Convention  
\$2,012,122.88, or \$95,922.75 more  
than it has received from the de-  
nomination. Over \$1,169,000.00 was  
forwarded to the theological sem-  
inaries, over \$260,000.00 to the train-  
ing schools, over \$340,000.00 to our  
Baptist Colleges in Arkansas, Lou-  
isiana, New Mexico, Illinois and  
Florida and over \$205,000.00 was  
spent in promoting and improving  
Ridgecrest.

The Education Board having ad-  
vanced \$95,922.75 to these institu-  
tions in excess of its total receipts  
from the denomination, had left  
nothing for its own expenses.

The cost of operating the Educa-  
tion Board since 1919 to September  
1, 1927, has been \$161,133.36, or an  
average annual cost of \$19,333.60.  
Additional expenses ordered by the  
Southern Baptist Convention, such  
as the Seventy-Five Million Cam-  
paign, the W. M. U., the Inter-Board  
Commission, the Convention Com-  
mittee and Convention expenses,  
loans made to the theological sem-  
inaries, and interest paid upon  
money borrowed amounted to \$105,-  
910.58.

The present indebtedness of the  
Education Board is \$355,500.00, of  
which \$345,000.00 is in bonds held  
by the Real Estate Mortgage Trust  
Company of St. Louis, Missouri, in-  
terest charges being annually \$20,-  
700.00.

Last year the Education Board  
received for its own operations from  
the Convention \$32,835.21. This  
Convention year the operating ex-  
penses have been cut to less than  
one-half of last year's income. The  
remainder will be used in paying in-  
terest on indebtedness.

The question may be asked, "Why  
has the Education Board paid to in-  
stitutions fostered by the Southern  
Baptist Convention more money than  
has been received by the Board for  
all purposes?"

(Continued on page 13)



## CHRISTIAN DUTY

First in the life of every Christian should come the complete submission to the will of God. From the very day we are regenerated, and become Christians, and on as long as we live, we should give God the right-of-way in our lives. And in doing this very few questions will arise in our minds as to our duty as Christians, for our conscience, or the Holy Spirit, will always answer for us, and lead us right.

God does not desire us to offer dead sacrifices, as the burnt offerings in the days of old. Neither does he want us to wait until our lives are nearly spent, and present our bodies that are dead with old age, as a sacrifice. But in our youth he expects us to offer as a sacrifice, our time, talent, money, and influence for his glory. Then it is our duty as Christians to put God's cause first in our lives. If we are anxious enough to perform our Christian duty we will always find something waiting, whereby we might prove our interest in any line of work we undertake.

It is the duty of every Christian to love. When Moses wrote the Ten Commandments, God commanded us then to love. He did not mean for us to love only those who are nearest to us by family relations, or those who admire us, but he meant for us to love everybody, even our enemies, or those who dislike us. Not only did he mean for us to love our neighbors and friends, but he wants us to love right. Then we should love everything except wrong. And to hate and upbraid wrong is just as much the duty of every Christian, especially parents, as it is to love and uphold right. Then all Christians, especially the fathers and mothers, should begin with the child in the home, while it is small, and teach him how Christ proved his great love for us, through his suffering and death, and how he in turn should love his Savior. I don't think that we need to stress the fear of God so much as the love. Kindness and affection grow out of his love.

God has said, "Let your light so shine that others, seeing your good works, might glorify your father which is in Heaven". Then a Christian life should be an open book, always ready for service, for examination, for comparison, for study. Then as a sword of preparation for conflict, every Christian should study God's word, the Bible, and pray. —George Jones.

## RESOLUTIONS

The departure of Bro. W. L. Meadows from the Hickory Baptist Church is the cause of genuine regret, not only from the Baptist people of Hickory but those of other denominations as well.

Bro. Meadows has labored with us for three years. Coming to us at a time when we were without a church house in which to worship, we feel that he came as a direct answer to prayer. His consecrated life since coming to us has been a blessing and a benediction to all who had the privilege of knowing him and

working with him. Bro. Meadows was never too tired, never too busy to come when he was needed. He always went about his work quietly, visiting the sick, comforting the sorrowing, and ministering to all who needed him. "Pure religion and undefiled before God the Father" is his indeed. He worked faithfully in his effort to build up the Master's kingdom in this part of his vineyard. His work with the B. Y. P. U., the Sunday School, and the Woman's Missionary Society prove his untiring efforts in the service of the Master. His unselfish devotion to the cause of the Master has been the means of bringing many of us in closer touch with our Lord.

He has grown into our hearts and it is with reluctance that we bow to His will Who doeth all things well, but,

Whereas, God has called him to labor in another part of His vineyard, and,

Whereas, we realize we should be unselfish in the cause of Christ and be ever ready to say, "Thy will be done", therefore be it resolved:

First—By the Hickory Baptist Church in conference that we accept the resignation of Bro. Meadows.

Second—That we commend him to the Morton and Pelahatchie Baptist Churches as a faithful, loyal servant of God, worthy of the highest confidence and esteem, and that we extend to them congratulations on securing his services.

Third—That these resolutions be recorded in our church minutes, that a copy be given Bro. Meadows, and a copy be sent The Baptist Record for publication.

—Hickory Baptist Church,  
Mrs. F. D. Gibson,  
Ethel Henton,  
I. H. Brown,  
Committee.

## PHYSICAL FITNESS

Felix J. Underwood, M.D., State Health Officer

Health is the objective of physical education; and nowadays teachers are compelled to emphasize physical fitness and to teach the principles of healthful living.

A program of physical education is equally as important for the children in the rural sections as for

those who live in the cities. Perhaps it is even more important. This program should include physical examination of the children at least once a year. If a physical examination is not possible, then there should be a physical inspection of the children. Weighing, measuring, comparison with standards for underweight, testing for vision with Snellen eye chart; testing for hearing with the conversational voice; inspection of teeth and skin; and observation of mouth breathing are possible for the public health nurse without the assistance of a doctor; this being an inspection and not an examination.

The daily physical inspection of pupils can be done by the teacher. She can also give attention to heating, ventilation, light, water supply, and cleanliness of the building and outbuildings.

Health habits can be taught also by each grade having a program of health activities. The latter should include wholesome and healthful recreation. Many of the best teachers in Mississippi are now doing most splendid work along health lines and to those who are so engaged, permit us to say that it is a pleasure to help those who help themselves. The State Board of Health is proud of you and will back you up to the limit of its ability.

## Miss Durscherl Holds Splendid Training School at Crystal Springs.

Crystal Springs Church has just been favored with the splendid and efficient services of Miss Durscherl in a great B. Y. P. U. Training School for the past week. Though school is in progress and the Measles raging among us yet we had sixty young people in attendance upon the three classes that were taught during the week.

Of the sixty in attendance 56 took the examinations and made passing grades on their work. After examinations on Saturday evening the Training School ended with a great social in the basement of the church, which is beautifully adapted for social purposes. About 75 of the young people were present and all had a splendid time.

On Sunday night following the

School the pastor preached a special sermon to the young people and presented the diplomas and seals for the work done in the Training School. Of the 75 in attendance at the five B. Y. P. U.'s, about 70 remained for the preaching service. It was a beautiful scene to see the young people all down near the front sitting by Unions in specially ribbed off places behind the white and green colors of the B. Y. P. U.

We were very fortunate to have Miss Durscherl with us and the young people showed their appreciation of her services in many ways. We consider Miss Durscherl one of the very best B. Y. P. U. Secretaries we have known and congratulate the State Board on securing her services in Mississippi. She is equally good with Seniors, Intermediates or Juniors.

T. W. Talkington, Pastor.

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Black Seeded Simpson Lettuce Seed,  
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Hear Ye! Hear Ye!

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# The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

Do be patient with me about your letters. If yours does not come out as early as you expect, remember that only about a dozen can go in each week, and I have received more than a hundred. They are going in as fast as possible. They should come in their order, but I put them in a box, and you know how letters are, they got mixed. Here is the list of contributors to our Orphanage Room, with the amounts. Next week, there will be a whole page of letters from the givers. Please learn Prov. 1:8.

With much love to every one of you,

—Mrs. Lipsey.

Ralph Marble	\$2.50
Roland Marble	2.50
J. T. Carter	.25
G. C., Jr., and Wm. Hodge	.50
J. L. Williams	1.00
Mary Alice Johnson	.15
Julia Frances Steele	.50
Mildred Lee Izard	.05
Rex Stewart	.10
Mrs. Lipsey	1.00
Max Brumfield	.25
Grace Ellen Stewart	.25
Charlie and Webster Watson	2.00
Helen Vance	.25
B. L. and Mabel Knight	.25
Marguerite Taylor	1.00
Nora E. Hutchinson	.25
David Lee Clark and brothers and sisters	1.00
Paul Cockrell	1.00
Larry Holmes	.25
Bessie Puckett	3.00
Fannie S. Hargrove	.25
Lawson Keating	.15
Mrs. Hearon	5.00
Beulah Moss	.25
Ruth McLemore	1.00
Tommie Jean Ryon	2.00
Doris Thompson	.30
David L. Shelby	.25
James and Robert Banks	1.00
Bertha Morgan	.10
The Givan Children	1.00
Archie Ashley	.30
Katherine Walton	.05
Alice C. Snider	1.00
Eloise Thomas	1.00
Ruby B. Morris	1.00
Leona Grantham	.20
Audrey L. Jones	.20

TOTAL \$33.05

Contributions to Orphanage Room

Brought over	\$33.05
Charlotte Still	1.00
Sara Watkins	1.00
Edrie Bass	.10
Van Brigance	.50
Kate Elizabeth Johnson	1.00
Tommie Grace Gully	.10
Geo. Thomas and Robert Pitts	.50
Esther Weaver	1.00
Aubrey Ashley	.10
Katherine Wilson	.25
Yannie and Eunice Conn	1.00
Tim Vaughn	2.50
Chas. Edward Hicks	1.00
Elsie and Lessie Bowman	.20
Bessie Cotton	.10

TOTAL \$42.40

Newton, Miss., Jan. 20, 1928.

Dear Mrs. Lipsey:

Mother has read the letters to me in The Record and I want to become a member of your Circle too. I am six years old and am learning how to read at home.

Santa Claus brought me a nice red Coaster, a book, tool chest and several other things. I enjoy them all.

I have a little baby brother four months old; his name is—Henry. Sproles and I like to see him laugh and play.

I am so glad you have this page for the girls and boys and I know we are going to enjoy it every week.

I am sending you twenty-five cents for the Orphanage.

Your little friend,

John Thomas Carter.

Little brother is named after a mighty good man, John Thomas. I think I know your Father.

Halstead, Miss., Jan. 9, 1928.

Dear Mrs. Lipsey:

Big Brother (V. L.) is writing. I want to write too.

I am 5 years old, and I go to school every day. My teacher's name is Miss. Elizabeth Crouch. She is good to us and that makes us love her.

Oh! yes, I have a new baby brother. His name is Eugene Lowery. We will soon carry him to Sunday School. My sister (Janice) and other brother (Laure) will write next week, if they don't be afraid their letters might be thrown in the waste baskets.

Your little friend,

Willis Clyde Hoggatt.

We will be glad to hear from all of you. Eugene can be a member of the Cradle Roll at Sunday School.

Halstead, Miss., Jan. 9, 1928.

My Dear Mrs. Lipsey:

I am glad you have given us a Children's Page in the Record. I know we will enjoy reading each letter.

I am a country boy, 11 years old, and if nothing happens I will finish grammar school this year. I have one sister, 7 years old, and three brothers, 9 and 5 years old; our baby brother is only 1 month old. We are very proud of him. Santa Claus brought me a nice Waterman's fountain pen, and a good book. I enjoy reading. Will you please suggest some good books for a boy my age to read?

Much love, V. L. Hoggatt, Jr.

I will name several for you, V. L., that I believe you will like. Beautiful Joe, by Marshall Saunders; Captain Pluck, by Isla May Mullins; Nobody's Boy, by Hector Mallot; Lives of Poor Boys Who Became Famous, by Sarah K. Bolton. Have you read the Boy Scout books, and the Rover Boys' books?

Duck Hill, Miss., Jan. 2, 1928.

Dear Mrs. Lipsey:

I am a little girl six years old. I

am in the second grade at school. My teacher is Miss Watson, and I love her very much.

Santa Claus brought me lots of pretty things. I can't decide which I like the best, for my little stove and cedar chest and ukulele are all so nice. Which one do you think you would like best?

I must hurry to bed, so good-night. With lots of love and a happy New Year,

Your little friend, Loice Ransom.

I think I should like the cedar chest, Loice dear, but I shall not be a bit surprised if you take the ukulele, as best.

Leland, Miss., Jan. 19, 1928.

Dear Mrs. Lipsey:

My daddy has read me what you say in regard to the needs of the Orphanage, that is you want the little boys and girls help furnish one room, enclosed fine check for \$5.00, please accept this as a contribution from my little brother Ralph and me.

Your little friend,

Roland Marble.

We are so much obliged, Roland, to you and Ralph for your fine check. Also, we must say "thank you", to that good Daddy.

Itta Bena, Miss., Jan. 20, 1928.

Dear Circle:

I hope every one is as glad as I am that we children have a part in The Baptist Record. I am very willing to pay some of the \$50.00 for the Orphanage, and am sure everyone else is. I am twelve years old and in the seventh grade. I am a member of the G. A. and like the work fine, and am especially fond of my leader, Mrs. Willie Kelley.

Your big hearted friend,

Susie Poss.

You must send us a contribution, now, Susie. The others have gotten a little ahead of you, but there is still time before we finish.

Wahalak, Miss., 1928.

Dear Mrs. Lipsey:

I'm proud to know there's a Children's Page, that we can write each other. I'm twelve years old, and in fifth grade. Christmas was a bit dull with me, so far as toys were concerned, although Santa was good to me and my two young brothers. I do lots of chores after I come from school each day. Mrs. Lipsey, I light switch lamps for M. & O. R. R. and get \$60.00 per year, \$2.50 every two weeks. I'll send you my check on February the first, hoping to benefit some motherless little fellows. I'm motherless myself. God called Mother home in March, 1922, when I was quite small. Daddy has done the best he could to take her place, thanks to God.

Sincerely yours, Tim Vaughn.

We shall be glad to have your contribution, Tim, when you can send it. I can see how your own loss has made your heart tender to others. But you have a good Daddy, and the two little brothers, to love and be thankful for.

Magnolia, Miss., Jan. 10, 1928.

Dear Mrs. Lipsey:

I am so glad that we girls and

boys are to have this page for our correspondence. I am a little girl eleven years of age. I have large dark brown eyes and brown hair and weigh eighty-five pounds. My birthday is March 24. Then I will be twelve years. I go to Magnolia High School and am in the fifth grade. I have two brothers and a little sister, Doris, nearly three years.

I received several nice presents Christmas. The best of all was a nice Bible. I visited both of my grandparents, which was a very nice treat for Christmas, and let me tell you what a treat we had from our teacher. She carried us all (our class in S. S. I mean) to McComb one evening during the holidays to a nice show. Then after the show we all went to the drug store, where she gave all a nice treat—and, Oh, we all did enjoy the trip so much.

Love, from Louise Campbell.

March 24th, is my birthday, too, Louise. You did have a fine time Christmas.

Richton, Miss., Jan. 20, 1928.

Dear Mrs. Lipsey:

I am glad you are editing a Children's Circle in The Baptist Record. I am ten years of age. I am in the fifth grade. I have brown hair and eyes. I have two sisters, both older than I. Old Santa brought me a doll, stationery and lots of other things. I go to Sunday School every Sunday.

Your friend, Gertrude Cochran.

I wish you would get out your stationery, Gertrude, and write me a letter with a contribution to the Orphanage Room in it.

Magee, Miss., Jan. 16, 1928.

Dear Mrs. Lipsey:

Papa takes The Baptist Record. I am so glad we have the Children's Circle. I was thirteen years old the 22nd of December, 1927, but Mrs. Lipsey said if a thirteen year old boy or girl wrote to the page she would not turn them down. I think she is so kind. I go to Sunday School every Sunday and am Secretary of the Junior Department. I won first prize on Bible memorizing contest the Superintendent of our Department gave us to learn. We had a Christmas tree. Santa brought me several presents. The one I like best of all is a doll. Now don't laugh at me, for I am not too large to play dolls if I am thirteen. There is nothing I enjoy more than making clothes for my dolls. I have a little sister five years old named Johnnie Bess. I make clothes for her doll too. I have memorized Ps. 141:3. The little boy was Samuel the Lord talked to in the night.

I will write again before I am fourteen. With lots of love for Mrs. Lipsey and all the children,

Your friend,

Emma Rea Mangum.

I don't think you are a bit too old to write to us, Emma Rea, and you won't be for a long time. Can't you get us up an Orphanage Room Club at Magee?

"Your son has a fine voice!"

"Yes. He sells newspapers outside the opera house."



## Sunday School Department

### SUNDAY SCHOOL LESSON

Feb. 12, 1928

Jesus Pictures the Kingdom of God  
Mark 1:14, 15.... 4:1-34

(From Points for Emphasis by  
H. C. Moore)

**Golden Text**—Thy kingdom come. Thy will be done, as in heaven, so on earth. Matthew 6:10.

1. **The Parable of the Planted Seed** pictures the Kingdom in germ. How mysterious is life! We may know something of its processes, **ascertain its limitations** and supply its conditions, but after all how incomprehensible a thing is life itself. The seed is cast into the ground. The sower sleeps and rises night and day as he goes about his toil. But silently, steadily, successfully, the seed springs up and grows, he knows not how. After the mysterious germination follow the various stages of development from the first edge of color in the blade to the ripe corn in the ear. And when the stage of maturity has been reached then comes the harvest and the erstwhile sower puts forth the sickle and gathers in the golden grain. So is the Kingdom of God in its sowing, its germination, its development, and its fruition.

2. **The Parable of the Growing Mustard** pictures the Kingdom in development. How little was the Kingdom when the King uttered these imperial, far-reaching words! An unlearned and unarmed Villager for its head; a little cluster of horny-handed fishermen for its prime ministers; a fickle throng of curiosity seekers for its chief admirers! And now the hoary-headed, powerful hierarchy of Jerusalem is taking steps to destroy it. Such a Kingdom, critics might say, is a grain of mustard, so little as to be scarcely visible in the unwashed hand. Even so, let the grain of mustard, less than all the ordinary seeds of the field and forest and garden, represent the Messianic kingdom. But it has within it the possibilities of phenomenal growth, a growth entirely out of proportion to its size. Springing up, it surpasses all the herbs of its class, becoming tree-like in its proportions and hospitality, for in its branches the birds of heaven lodge and there find sustenance. Such is the Kingdom which from a small and inauspicious beginning must develop into prominence and blessing. Indeed, the earth shall be filled with its glory, and into it shall be finally absorbed all the kingdoms of the world.

3. **The Parables of the Advancing Kingdom** picture the Kingdom in its proclamation and promotion. To the limit of the people's capacity Jesus used the parable to convey and impart the truth. To his disciples when they were alone he explained fully the meaning of the parables spoken to the people at large. In

his great sermon in parables reported fully in Matthew 13, he presented the Kingdom in germ by the parable of the Sower; in struggle by the Tares; in development by the Mustard; in transformation by the Leaven; in privilege by the Treasure; in appreciation by the Pearl; and in outcome by the Net. In this one discourse, therefore, we have the manifestation of the Kingdom from its establishment in the hearts of men to its consummation before the bar of God.

### SPECIAL SUNDAY SCHOOL CLINIC ANNOUNCED

Louisville, Ky., March 4th Through 18th, 1928

Harold E. Ingraham

The Sunday School Board at Nashville announces through Mr. Arthur Flake, Secretary in charge of its Department of Sunday School Administration, that in cooperation with the State Sunday School Department of Kentucky, the Southern Baptist Theological Seminary and the Crescent Hill Baptist Church of Louisville, Ky., there will be held a special Sunday School Clinic in the above mentioned church beginning Sunday, March 4th and ending Sunday, March 18th, 1928.

#### The Program

The program will include the taking of a census of the territory contiguous to the church and with this as a basis an effort will be made by the members and workers of Crescent Hill Church together with the members of the clinic faculty and force to build and train an adequate organization to go out after, bring in, teach and win and use all prospects found in the territory.

There will be special class work done in the afternoons during the week for the clinic members and for anyone else who can and will attend. Also there will be classes each evening for the members of the church and for the clinic force. Dr. G. S. Dobbins of the Seminary is arranging for active participation in this work on the part of the seminary students in his Department of Sunday School Administration and Pedagogy.

Mr. W. A. Gardiner, the State Sunday School Secretary for Kentucky, is cooperating in the work, and Mr. Flake is leading from the Sunday School Board and is bringing with him a full force of faculty workers, including Mrs. Campbell Yerger of Memphis, Tenn., Miss Mattie Leatherwood, Miss Lilian Forbes, Miss Virginia Lee, J. N. Barnett, Miss Emma Noland and Harold E. Ingraham of Nashville, Tennessee.

The Course of Sunday School Administration and the Department books of the Convention Normal Course will be used and all who attend will have a truly wonderful opportunity of learning Sunday School

work both from the technical textbook side and in the actual experience of doing and seeing the work accomplished.

#### Who May Come

Arrangements have been perfected with the Seminary to take care of a limited number of pastors, superintendents, educational directors and other special Sunday School workers at a very reasonable rate. It will be necessary for any interested to correspond immediately with Mr. Arthur Flake, Baptist Sunday School Board, Nashville, Tenn.

This Clinic will offer a rare opportunity for an intensive and practical experience in building Sunday Schools, together with a study of administrative and department work that will be very unusual, indeed. Churches could do well to send their pastor or superintendent, and any special Sunday School workers can invest this time most profitably and with assurance of a real program of great value and power.

#### Crescent Hill Church

This church, under the leadership of its great pastor, Dr. C. L. Graham, has made wonderful progress in recent years. It is now the Seminary church, and, as such, is meeting its obligation and opportunity in the real Spirit of Christ. There is a wonderful new building that will take care on a full department basis of upwards of two thousand in Sunday School. The church is located in what is perhaps the fastest growing resident section of the great city of Louisville and offers a white harvest to be reaped for the Master.

#### Act Now

If you are interested in coming to this Clinic or if you know some individual who could and should come, write immediately to Mr. Flake at the Baptist Sunday School Board, Nashville, Tennessee, for further information.

### STATE TEACHERS COLLEGE NEWS

#### B. Y. P. U.'s Have Installation Service

An impressive installation service was given by the B. Y. P. U.'s of State Teachers College on the evening of February the fifth. The general director, Mr. White, was master of ceremonies. A short devotional, in which representatives from all the four B. Y. P. U.'s took part, was given. The installation service proper was a candle-light service. The outgoing officers, carrying lighted candles, came upon the rostrum from the right and the incoming officers came from the left, the two forming a constantly moving semi-circle. When each old officer met the officer to whom he was to yield his place, he gave the lighted candle to his successor. Dr. Lowrey gave a splendid address in which he showed the need for community leaders, and the splendid opportunity which the B. Y. P. U.'s offer in the development of leadership. He urged greater attention to Bible reading as the means of gaining skill in the use of "the sword of the spirit".

The following officers were elected:

**Lowrey B. Y. P. U.**—President, Edna Lois Bullock; Vice-President, Amos Strickland; Corresponding Secretary, Hazel Coney; Recording Secretary, Tillie Belle Magee; Treasurer, H. A. Birch; Bible Readers Leader, Beatrice Walters; Chorister, Horace Powell; Pianist, Jessie Seagrest; Group Captains, Mamie Lee Todd, Alpha Walters, E. E. Randle, Erotha Nobles.

**Ever Ready B. Y. P. U.**—President, W. D. Brewster; Vice-President, Ellen Enbanks; Corresponding Secretary, Nina Barrett; Recording Secretary, Lula Mae Ross; Treasurer, T. O. Fulton; Bible Readers Leader, M. A. Eubanks; Group Captains, Maude Mosley, A. D. Owings, R. L. Fairchild, Eileen Burris.

**Sunshine B. Y. P. U.**—President, Pauline Van Landingham; Vice-President, Conrad Gordon; Secretary, Lucile Davis; Corresponding Secretary, Wessie Sistrunk; Treasurer, Lee Delle Colquhoun; Bible Readers Leader, Fannie Owings; Chorister, A. L. Nix; Pianist, Mamie Parker; Group Captains, Orena Wade, Mable Davis, Iola Johnson, Bert Schrivner.

**Pennebaker B. Y. P. U.**—President, Margaret Ellis; Vice-President, V. E. Johnson; Recording Secretary, Nora Lou Ritter; Corresponding Secretary, Azaline Wells; Bible Readers Leader, Eunice Smith; Treasurer, Mary Richards; Group Captains, J. I. Rankin, Edna Triplett, Elizabeth Gibson, Alma Lee Denman.

### State B. Y. P. U. Workers Giving Study Course

Mr. Wilds and Miss Durscherl are at S. T. C. in Hattiesburg giving study courses in "The General B. Y. P. U. Organization" and in the "Junior and Intermediate Leaders Manual". We are very glad to have these workers with us, and expect to profit much from their teaching. —B. S. U. Reporter.

## Your Boy

should be taught to save.  
It is a habit that is well  
worth cultivating.

BEGIN HERE

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

March 11-16 is B. Y. P. U. Study Course Week. Let every B. Y. P. U. observe it.

Get books for B. Y. P. U. Study Course Week from The Baptist Book Store, Jackson, Miss. ORDER THEM NOW.

### The Mileage Banner

We will offer again this year at the Sunday School and B. Y. P. U. Convention a banner to the delegation that travels the most miles to and from the Convention. If you have ten from your church and they travel fifty miles to the Convention and fifty miles back home the total miles traveled will be 1,000. If you had only two to go from your church and they had to travel 250 miles there and 250 miles back they will have traveled 1,000 miles, so it makes every body have an equal chance, bring a big crowd from afar and get the banner. Blue Mountain got it last year.

### Where is the "B. Y. P. U. Idea" Trade Store?

Other banners will be given at the Convention. Watch the paper for announcements and copy of the program.

### Long Beach Reorganizes

We are delighted to enroll the Long Beach Church as one of our B. Y. P. U. churches again and a fine report comes from their president, Miss Bonnie Kane, saying that they are all so interested in the work and that they are going to try to take their Study Course right away and are striving to be one of our A-1 unions this quarter. The other officers that are helping to make the union hum are: Vice-President, Edith Simpson; Secretary, Frederick Mincher; Chorister, Edward Ervin; Group Captains, Thelma Miller and Bernice Miller. They had not elected the B. R. L. at the time of the report but no doubt have by the time you read this.

### What is the "B. Y. P. U. Idea" Trade Store?

Announcing  
The Arrival of  
A

Brand New—Genuine—B. Y. P. U.  
At

Mississippi College—January fifteenth  
Nineteen Hundred Twenty Eight

Weight 20 persons—Color of Eyes,  
True Blue

We are glad to welcome this youngster into our midst and bespeak a bright and prosperous future for him.

### Another Word From Mississippi College

Director Chester E. Swor has certainly been on the job and the results are most gratifying. The B. Y. P. U.'s are all counted a part of the Clinton Church and Mr. Swor counts it his work also to look after the work of the Intermediate and Junior B. Y. P. U.'s; as a result these organizations are doing fine work. The Intermediates have grown from fifteen a few months ago to forty, now enough for two good unions. All nine unions, including seven Senior, one Junior and one Intermediate, were A-1 for last quarter. Mr. Swor has gotten a College B. Y. P. U. Directors' Forum organized and the directors in the four Baptist colleges keep in touch with each other, offering their suggestions from time to time and giving their successes and problems. They hope to have a "Triumphant Luncheon" at Hattiesburg during the Convention. They will observe their Annual Study Course the week of February 19-24, all classes being held at the church.

### Where Can I Visit the "B. Y. P. U. Idea" Trade Store?

#### Poem For Sponsors

(From Junior Leaders' Quarterly)  
"I may not do great things for God,  
But day by day, I know,  
There waits some worthy service  
Which I for Him may do.  
The little deeds, if nobly done,  
The victories, bravely won,  
For Christ as truly blest will prove  
As wondrous deeds of power and might  
That crown a name with glory bright."

### Tippah County Associational B. Y. P. U. Holds Meeting at Blue Mountain

On January 29 the Tippah County Associational B. Y. P. U. held its meeting at Blue Mountain. Interesting invitations with the programs were sent out. The "announcement" was a radio loud speaker and out from it was coming the words "Tippah County B. Y. P. U. Associational Meeting. LISTEN—We can't spell Association without 'U'. Come to Blue Mountain January 29th, 2 p. m. The 'Key Note' of the meeting was 'Standardization'. A good program was rendered.

#### Announcing

Our 1928 Mississippi Baptist Assembly will be held at Castalion Springs, three miles west of Durant. One of the beauty spots of the state and there will be plenty of room for you to bring your camping outfit and camp with your entire family at little expense. Of course we will have hotel accommodations for all



## SOMETHING DIFFERENT

## Lyn-Kloth Tea Napkins

Cost 13c, sells for 25c

With Your Initial Embossed

### For Your Parties

25

PACKED IN GLAZINE PACKAGE

25c

Finest crepe paper, quickly absorbs. No need worrying about laundryman. For instant use at home or church socials. Enables you to entertain in good taste without excessive cost. Send 25c for sample box and earn \$25 to \$50 supplying your friends at liberal profits.

### 12 PLANS For Raising Money

offered in our 1928 catalogue. Send 25c for copy and present to your society. Money refunded if plans not applicable. Many churches using them.

#### COUPON

Date.....

GILLMORE BROS., Blossburg, Pa. Please mail 1928 catalogue with 12 plans Sample Package Embossed Initial Tea Napkins ☐

.....enclosed. (Check items above desired)

Name.....

Address.....

who want it. This is just to make a brief announcement; we will have something all along to tell you about this IDEAL assembly ground. Be making your plans to attend. JULY 5-13.

### (Continued from page 9)

Did the Convention act wisely in giving the instructions and did the Education Board display statesmanship in incurring the indebtedness?

A study of conditions under which the money was borrowed and the advances were made, is necessary.

In Arkansas there was a campaign for Ouachita College. \$200,000.00 had to be raised upon condition that \$100,000.00 be given by the Southern Baptist Convention through the Education Board. Believing that the Seventy-Five Million Campaign would result in raising at least \$75,000,000.00, and having put into the education schedule \$100,000.00 for Ouachita College to be given on condition that its endowment be increased to \$500,000.00, the Board recommended to the Southern Baptist Convention that the \$100,000.00 be paid to Ouachita College.

The Southern Baptist Convention approved the recommendation of the Education Board in 1924, and the Board borrowed and gave to Ouachita College \$49,177.76, the balance that remained unpaid of the promised \$100,000.00, and thereby enabled Ouachita College to collect its conditional subscriptions together with a large donation from the General Education Board and to become a standard college. The Institution now has assets amounting to \$930,000.00. Everyone must recognize that this was a good investment for Southern Baptists.

The same condition developed in Louisiana. \$100,000.00 had been put into the \$75,000,000.00 Campaign for the endowment of Louisiana College. Subscriptions were secured conditioned upon the Education Board paying this amount. The Board lacked \$24,469.19 of meeting this obligation. The money was borrowed and paid to Louisiana Col-

WANTED—Capable, reliable high-class salesmen to sell fruit trees and ornamentals, a pleasant and profitable line. Liberal cash commission advanced as orders are sent in. Correspondence invited now.

Howard-Hickory Nursery,  
Hickory, N. C.

lege, after approval had been given by the Southern Baptist Convention. Today it is a standard college, having property amounting to \$860,000.00. This surely was a good investment for Southern Baptists.

Montezuma College, New Mexico, was enabled to open its doors in 1922 through an advance of \$25,000.00 made by the Education Board. The money was borrowed. This was done under instructions of the Southern Baptist Convention and made possible the operation up until this time of that very important missionary and educational institution.

The Southern Baptist Convention placed Ridgcrest in the hands of the Education Board and authorized the expenditure of \$300,000.00 for improvements. The Treasurer of the Education Board shows that over \$205,000.00 has been expended, but only \$150,000.00 is represented in the bond issues. This property is

(Continued on page 16)

## FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

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## COLLEGE COLUMN

## MISSISSIPPI WOMAN'S COLLEGE

On January 1, the Immanuel Baptist Church elected Mr. L. C. Bradley as delegate to the Southwide Sunday School Conference that was held at Greenville, S. C., January 17-20. Mr. Bradley gave a report on this conference last Sunday morning at Sunday School, and will continue this report later. The purpose of this conference was to instruct and inspire the Sunday School workers of the South. Mr. Bradley says there were 2,800 delegates there, from all parts of the South.

Hattiesburg is making preparations to entertain the State B. Y. P. U. and S. S. Conference that will be held here in March. The pastors of the Baptist Churches here held a meeting about three weeks ago to discuss plans. It was decided to ask all the churches to send five representatives to a meeting held at the First Church. Drs. McConnaha and Johnson, Messrs. Bradley and Breland and Miss Ora Ezell represented the Immanuel Church. At this meeting committees were appointed and plans were discussed.

The Methodist Hospital and Infirmary are visited daily by the Woman's College girls. They have divided the work into groups and each group has a captain. They have divided the work so that some of the girls will visit every day. The patients seem to appreciate the interest shown by the girls; and the Woman's College is trying to get more of the students interested in this kind of work.

The girls in the college are planning to begin work next week if possible in another negro church. The Sunday School and story hours conducted by the girls in the negro churches have proven very successful and they are trying to do more extensive work.

No, beloved, the classic, "Hail, hail, the gang's all here," would not be appropriate for the opening hymn. Better wait until the congregation has assembled.

## MISSISSIPPI COLLEGE NOTES

For the first time since its organization the Mississippi College B. S. U. will be represented in the college annual this year. A full page in "The Tribesman" will be given over for the pictures of the members of the B. S. U. Council. A sponsor for the organization has been chosen and a full page picture of her will also appear in the annual. Miss Virginia L. Miller, of M. S. C. W. has been chosen sponsor of the organization.

## New Union at Clinton

Our B. Y. P. U. family here in Clinton is steadily increasing. Not long ago an Intermediate union was added, and now comes news of even a later development. The work was scarcely under way after the holidays when it was found necessary

to add another union. Accordingly the next step was to decide from which union or unions the membership of the new organization was to come. Since the Aven was by far the largest in respect to membership, except perhaps the Wall, it was agreed to take enough members from it to form a nucleus for the new union. By the way it seems that this same Aven union must delight in new things, for the charter members themselves left the Lovelace union and formed the present unit. Now they have seen the necessity of splitting again and giving to the Lovelace a grandchild, the Lasseter.

The Sunday night following the completion of the organization a birthday party was given the new union at the general assembly. Again Director Swor was the brains of the affair. The procedure was merely a continuation of the program presented at the opening of the session last September. At that meeting the various arguments for failure to reach the Standard were met and overcome, and resulted in the Presidents of each union pledging in behalf of their unions to reach the Standard. At the birthday party the same presidents, now that their unions had reached the Standard, came together again to give the new union some advice as how best to accomplish the goal. Each one had some point on the Standard and gave a short talk concerning it. Some very original ideas were worked in here such as, a present of a watch to the members of the new union to be on time. One tongue twister came from the Patterson which was to be used in informing the members as to what was meant by Systematic and Proportionate giving. It was a "Termology Dictionary of Theological Technicalities."

Miss Hazel Dixon of the Berry union was the nurse of the young union. Other participants in the program were Miss Clytee Helms, of the Lovelace; Frank Byrne, of the Clinton; Miss Ruth Maddox, of the Berry; Miss Clara Lucas, of the Wall; Willie Smith, of the Clinton; Shelby Price, of the Aven; Elmer C. Prichard, of the Patterson, and Director Swor.

Elmer C. Prichard,  
Reporter.

## FIFTH SUNDAY MEETING OF NEWTON COUNTY ASSOCIATION

I write to report our Fifth Sunday or Executive Board meeting of Newton County Baptist Association Sunday the 29th of January, at Chunkey, Mississippi. From the minute of the Sunday School opening until the last number of our program the Spirit of God was manifestly present with us.

Prof. T. J. Farr, one of the teachers of Clarke Memorial College, brought a stirring address on Stewardship and Young People.

Rev. J. E. Ware, returned missionary from Shanghai, China, delivered the ablest missionary address ever given before our associational churches. Spiritually filled, missionary instilling and eloquently delivered, he told of interesting things

of the Chinese heathen customs and made all see that God's people should rally to carry Jesus to them.

The Chunkey Quartette, led so ably by J. H. Harris, the Prince of Chunkey, sang "Jesus Holds My Hands". Dinner time was a feature never to be forgotten. Served in the basement of the S. S. Department by ladies of Chunkey who had everything to tempt and please appetites.

Henry McMillan, with his orchestra from Hickory, came in the afternoon sessions and delighted with beautiful selections of sacred music and singing. Bro. G. C. Hodge, Stewardship Director, brought a message uplifting and straight from the Bible. Brother Massey, also present, gave striking pictures of the needs for the comfort of our Baptist Orphanage. He is a wonder and we look forward to his earnestness and hard work, led of the Lord, to bring great results toward making the comfort of our Orphanage better. Prof. M. J. Scarborough spoke of "Why Missionary in Name and Practice", and gave reasons sufficient to strengthen the faith of our Baptist hosts. Rev. S. E. McAdory told of the work among the Mississippi Indians under direction of Home Mission Board. He is working hard and doing a great service. Sister R. L. Bunyard, who is now serving in our Clarke College, was present and told in a beautiful and impressive way of work our women are doing in the missionary program. She is capable and consecrated and knows how to tell folks the story. Rev. T. W. Green, the Bishop of Newton Baptists and our County Leader, called the roll of churches of our Association and every church agreed to come up with what they have been asked for in the denominational program. Our moderator, Rev. G. O. Parker, large of stature, big of heart and full of grace and love, is leading our churches in a wonderful way. His labors are so quietly given and his leading so gentle, but results are coming and God is blessing us under his leading.

Rev. I. A. Hailey, our old war horse past moderator, was present and his heart happy in the Lord. Long may he live to bless us in this part of the state is our prayer.

Newton County Baptist Association with 15 churches are happy in service and rejoicing in victory.

—W. N. McLemore, Clerk.

## ORAL

Will you give us just a little space to tell our troubles?

We, the W. M. S. of Oral Baptist Church, have decided to try to build a few Sunday School rooms. Our church is small, with only the one room. As some of you know, we have seven classes, and you know we can't do justice to them.

If anybody who reads this has a few dollars to spare for a good cause, we surely will appreciate any little donation, and may the Lord bless you is our prayer.

Sincerely,

—Mrs. R. L. Webb, Sec.-Treas.,  
Route No. 4—Sumrall, Miss.

## IN MEMORIAM

## In Memory.

Our Heavenly Father, whose love and wisdom are unquestioned by the faithful, has seen fit to call one of our beloved members, Mr. P. J. Williams, to that Home above, on Jan. 18, 1928.

He lived to be 66 years and 5 months. He is survived by his wife, two daughters, Mrs. R. L. and W. A. Martin, five grand-children, three brothers, a host of other relatives and friends to mourn their loss. He was a devoted Christian of Mt. Olive Baptist Church. He was one of the founders of this church. He was an active deacon, and a faithful citizen in his community.

In his going, our church, Sunday School and community have suffered a great loss. I, as a member of Mt. Olive Church, do deeply deplore the death of our dear brother, who gave so freely of his time and means in the interest of our church.

I extend my love and sympathy to the family, and pray God of all to heal their broken hearts and give to them His peace. May they realize that the dear one has only gone before, where all tears are wiped away. We don't understand why God places a vacant chair in our homes by claiming the ones that are so near to us.

We commend his unfaltering friendship. We extol his virtue and patriotism as a citizen. We recall his unfaded prayers to God and strong, unshrinking faith in Jesus Christ, and we shall never forget his kind and untiring efforts in his church work, as well as a great peace-maker among his fellowmen.

Be it further resolved that we are deeply grieved because of his death.

May God's blessings rest upon his family, and may He help us to live the life he lived. Lucie Martin.

## Obituary

Mrs. J. S. Bailey, of Clinton, Miss., went to be at home with the Savior January 13, 1928. Surviving to mourn her going are her husband, three daughters, Miss Irma, Mrs. Paul Cato, of Union Church, and Mrs. Trughan, one sister, Mrs. M. B. Starnes, and a host of friends.

She professed faith in Christ at the age of 13 years and was baptized by J. J. Green, pastor of Providence Church, Copiah County. Married J. S. Bailey in 1881. She was devoted to her church and home. It was a pleasure for her former pastor to visit her home and enjoy talking over Kingdom work. In 1906 she moved to Clinton. Here she was the same faithful mother, wife and homekeeper. Until her health failed, she enjoyed the fellowship of the saints in the house of God. For several years she was practically an invalid, but was patient through it all. The funeral service was attended by a host of friends, being conducted by her pastor, Dr. B. H. Lovelace, assisted by Dr. P. I. Lipsey.

May the God of all comfort sustain those who sorrow.—S. R. Young

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Respect



Obituary.

Miss Elizabeth Anderson was born August 2, 1847, died Nov. 27, 1926, was a member of Pine Grove Baptist Church, also a member of W. M. S. Although her health didn't permit her to meet with us, she sent in her dues by a sister.

Nothing gave her more pleasure than to have the W. M. S. meet in her home. We were always met with a hearty welcome and smiling face by this one, whom we loved. She loved little children dearly and was always pleased when they visited her, which they often did because they loved her too. During her several years of intense suffering she bore it patiently.

She left behind one sister, Mrs. J. J. McCraney, and one brother, Mr. G. P. Anderson, with whom she made her home until death called her home to Heaven, leaving him alone.

Mourn not the dead who calmly die,  
By God's own hand composed to rest;  
For hark! a voice from yonder sky  
Proclaims them blest, supremely blest.

Her friend,  
Mrs. Sim D. Thatch.

Obituary.

God in His infinite wisdom and tender mercy saw fit to take from earth to Heaven a little "Rose Bud", little Rostell Manning, age six months.

This little babe was a great sufferer for two weeks. Only death seemed to bring relief. Besides the father and mother, who were left broken-hearted, is little Ruby Dean, a little sister, who loved little Rostell dearly, and many relatives and friends.

Mourn not the dead, though like the flower

Just opening to the morning ray,  
Nipped by disease's cruel power,  
They fell from love's embrace away.  
Aunt Bertie.

Obituary

Resolutions of respect for J. M. Calmes, Sr., from Brooksville Baptist Church.

Whereas, God in His Divine appointment has seen fit to remove from our midst our beloved brother and friend, John M. Calmes, Sr., be it resolved:

First, That in the going of Bro. Calmes the church has lost one of its staunchest and most loyal supporters, and we a friend and brother, whom to know was to love.

Second, That in his going we bow in humble submission to the Divine will, praying for His comfort for his loved ones and friends, knowing that our loss is Heaven's gain.

Third, That a copy of these resolutions be spread on the Minutes of the Church, one sent to "The Beacon" and "The Baptist Record" for publication, and a copy to his family.

Respectfully submitted,

E. C. Halbert,  
T. N. Touchstone,  
Ruth H. Watkins,  
Committee.

STEWARDSHIP

(Addressed especially to the Women's Missionary Societies of Clarke County Association.)

Dear Co-Workers:

I had the privilege, not long since, of leading a mission study class on Christian Stewardship, by Dr. Cook.

In that book, we learned much to inspire us. One thing we learned was, that a steward is one who has charge of what has been entrusted him by another, and that it is his duty to so manage that the one for whom he is doing business shall receive from him the most faithful service he can render.

So, in a spiritual sense the Christian is a steward. To him has been committed a great trust. He, himself, belongs to God, both by creation and adoption, and all that he has belongs to God, his time, his opportunities for doing good, his influence, and his whole personality, as well as his ability to make money. And some day he will be called upon to give an account of his stewardship.

If every Christian could only realize this fact, it would revolutionize our church activities. Our Stewardship Director in *The Record* some time ago said, in substance, "If Christians really believed this, it would solve the problem of church attendance, which is not only a duty, but a blessed privilege; it would help solve the problem of S. S. attendance, for they would want to study the Bible in order to know their duty; it would settle the B. Y. P. U. problem, for young Christians would want to train themselves to become good stewards; and it would settle the W. M. U. problem, for our women would want to know more about mission work, inasmuch as they are "stewards of the manifold grace of God". Yes, and there would be ample funds for our missionaries to return to their fields of labor and resume the work they were compelled to lay down for lack of support. God's Kingdom would come in great power and glory and His will be done among the nations that have never been reached by the gospel.

And, while the stewardship of money is not the principal thing along this line, yet, if the life, the affections, and the time are devoted to God, the giving of money will follow as a natural consequence, and the practice of tithing will become one of the greatest blessings that can come to any one—the consciousness of working with the King of Heaven in carrying out His plans in the world.

—(Mrs.) Georgia D. Phillips,  
W. M. U. Stewardship Leader  
for Clarke County Association.

CORNER-STONE LAID FOR THE NEW BAPTIST CHURCH OF SUMRALL

On Jan. 22, at 2:30 P. M., a very solemn service was held at the Sumrall Baptist Church in the laying of the corner-stone for the new twenty-five thousand dollar brick building. Bro. O. W. Spinks opened

the service by leading the congregation in singing "Revive Us Again". Rev. W. H. Lane, Methodist pastor, led in the opening prayer. The congregation joined in singing "Onward Christian Soldiers". Rev. N. J. Lee, Baptist pastor, gave a very interesting historical sketch of the church and related some outstanding experiences in the work of the church and her pastors. Rev. Dan Kelly, Methodist evangelist, delivered a great message in a sermon on "The Blood of Christ". Bro. T. F. Thurmon of Purvis, the builder of the church, laid the corner-stone. Articles deposited were a copy of the Holy Bible, copy of "The Little Evangel" song book, copy of The Baptist Record, copy of The Hattiesburg American, roll of charter members and present members of the church, names of all church officers, Sunday School superintendent, officers and teachers and W. M. U. officers. After laying the corner-stone the congregation sang "Blest Be the Tie That Binds". Rev. J. B. Quin of Prentiss, who was present, led the closing prayer. In spite of the cold weather a large congregation was present.

Rev. Dan Kelly closed his revival services at the Methodist Church here Jan. 24. In addition to those who joined the Methodist Church there were twenty-seven who came

forward requesting membership in the Baptist Church.

A Scottish minister was on his usual visiting rounds when he came across one of his old friends.

"And how has the world been treating you, Jock?" asked the minister.

"Very seldom!" replied Jock sadly.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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## BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.  
Hazlehurst, Miss.

"Reading maketh a full man, conference a ready man, and writing an exact man"—Bacon.

**The Spiritual Conquest of the Southwest**, by J. M. Dawson, D.D., Pastor First Baptist Church, Waco, Texas. Baptist Sunday School Board, Nashville, 190 pages.

There is a charm, a fascination about this book that grips the reader's attention. The author has written about the things, the places, the people, and the condition in which he has lived, labored and loved. He has drawn a vivid picture of this wonderful section of our country and he has done it with a masterful hand. The historical background in the first two chapters is skillfully done and is a marvel of accuracy and word painting. The book is interesting and instructive from beginning to end and should have a wide reading by our Baptist people. In his last chapter: "What of the Ground that Remains to be Taken?" he lays down a strenuous challenge to Southern Baptists and urges them to complete the task already begun. It is a great Home Mission book.

**Building for Religious Education**, by Henry Edward Tralle, M.A., Th.D., and George Ernest Merrill. The Century Company, New York. \$2.00.

Dr. Tralle is a specialist in religious education, having given his life to that work. The book not only gives the latest and best ideas in church and Sunday School architecture, but it strictly up-to-date as to the organization of a modern Sunday School. Any church having before it a program of church building would do well to purchase a copy of this most excellent book and then carefully study its contents before launching the enterprise. Many serious blunders might be avoided. Church people make more mistakes and waste more money in church buildings than any other group of people in the world. It is nothing short of tragedy—the way some churches do. The men who hold the purse-strings want to dictate and most of the time they know absolutely nothing about church and Sunday School architecture. They have been too busy making money. However, they can be convinced if the pastor knows what he is doing. There are some fine suggestions as to how to finance a church building. Many illustrative plans are given and helpful suggestions are made for each step in the building program. Having led five different congregations in the erection of church buildings I can commend this book most heartily.

**Church Music and Worship**, by E. E. Harper. The Abingdon Press, New York. 324 pages. Price \$2.00.

The author points out some seri-

ous defects in our present day methods of worship and the manner in which the music of our churches is conducted. That we are not measuring up to our possibilities is quite evident after one has read this interesting and practical book. The chapter on "Congregational Singing" is worth the price of the book. He says that it should be united singing; there should be tone production; intelligent singing; musical singing; and worshipful singing. It is quite evident that he considers the average song-leader a hindrance rather than a help in worshipful singing. Some excellent suggestions are given as to what the pastor, musical director, the organist, and the music committee can do by their cooperation. The appendix contains some suggested programs, some of which might be carried out with good effect. The book is exceedingly sane and timely.

**His in a Life of Prayer**, by Norman Harrison. The B. I. C. A., 843-845 N. Wells Street, Chicago. 96 pages. Paper 50c, cloth 75c.

We are living in an age of hurry, rush, and confusion. The most vital thing in our lives—prayer—is likely to be crowded out. Do we make provision for prayer in our daily program? This little book will help us to do that very thing. It is thoughtful, refreshing, stimulating, inspiring.

**Thou When Thou Prayest**, by William Owen Carver, M.A., Th.D. Baptist Sunday School Board, Nashville. 76 pages.

Here is another splendid little book on prayer by our own beloved Dr. Carver. It is an intensive study of prayer as exemplified in the life of Jesus. "Jesus was the Supreme Man of Prayer. Nothing is more characteristic of him. Nothing more arresting. He lived by prayer. He met all his crises in prayer." Thus the author begins his masterful thesis. The book will enrich the spiritual life of everyone who reads it. By all means buy it and read it!

**The Crucifixion in Our Street**, by George Stewart. George H. Doran Company, New York. 170 pages. Price \$1.35.

Another book from the inimitable George Stewart! Who can say things as he does? Where do we find such versatility as in his writings? Who has a better insight into human hearts, or a better understanding as to how to apply scriptural teachings to wounded souls? Here are twelve great sermons on the ministry of pain and suffering. They will feed the soul and strengthen the heart of everyone who reads them.

**Christ in Man-Making**, by Herman Harrell Horne, Professor of the Philosophy of Education in New York University. The Abingdon Press. Price 50c. 70 pages.

This little volume is a fine companion to take with you on the train, or street car. It is excellent reading—incisive, clear-cut, sensible, scriptural. The author discusses his subject under four heads: Introductory; Christ in Heredity; Christ in Environment; and Christ in the

Individual Will. Of course, this division is not new but he says a great many things in a new and interesting way. That is about all anyone can do in these days of so many mooks, magazines, etc. You will greatly enjoy reading this book.

**The Law and Christianity**, by Herbert Dabney, D.D. London: The Sheldon Press; New York: the Macmillan Company. 120 pages.

The chapters of this book were delivered as lectures at Sion College, London, during October, 1926, and were recently published in America. The author has done valuable research work in a field almost untouched heretofore. Side by side with the Christian church (we speak of the church as an institution) has stood the Jewish Church. Both Christianity and Judaism have constituted themselves "measuring rods"—one for the other, and each has been able by this means to point out the defects of the other. After reading this book one does not wonder that Jews have rejected Christianity, or perhaps it would be more nearly correct to say, rejected those who have professed Christianity. History records only too often the dark story of "vengeance, of hatred, malice and all uncharitableness, acts unblessed by our Lord; it has not shown them the bright light of Christian charity." The author has given Christians something to think about as to their attitude toward the Jewish people.

**The Baptist Student Union**, by Frank H. Leavell, Executive, Secretary, Inter-Board Commission on Student Religious Activities, S. B. C. Baptist S. S. Board.

This will prove to be a very helpful book to those who are interested in student activities in our colleges and universities. The conception and function of the Baptist Student Union, the duties of officers and committees are all fully explained. The last chapter contains a historical sketch of the Baptist Student work in the South.

**The Big Toast-Book**, by Carleton B. Case. Shrewsbury Publishing Company, Chicago.

This book will be appreciated by those who are called upon to speak on various occasions, for it will enable them to find something fresh and interesting to tell. The after dinner speaker, especially, will find **The Big Toast Book** "a very very present help in trouble"! And it does not diminish interest in our every-day conversation to have ready to hand a bright saying, or a good joke, such as may be found in this delightful book.

(Continued from page 13)

worth, according to a conservative estimate, \$573,475.00, or \$218,000.00 more than the total of the Board's present indebtedness.

The investment at Ridgecrest has transformed this institution into a successful undertaking, showing this year a small balance.

The Convention ordered the Education Board to loan the seminaries \$41,714.35, as a building fund, in addition to the amount these institu-

tions were receiving from the general funds.

The only obligation which the Education Board has that was not assumed by the order of the Southern Baptist Convention is the Indian School at Nuyaka. The property, estimated to be worth \$75,000.00 for school purposes, has been paid for, most of it by Oklahoma supporters. The school has operated two years at a cost of the Board of \$5,200.84. Seventy-five Indians attended this school last year.

The Board owns a valuable property at Umatilla, Florida, where last year a Winter Assembly was held. The Board has no financial obligations to this Assembly except to operate for a brief period a Winter Assembly and a school for the training of young men and women in Sunday School and B. Y. P. U. work. Last year the public collections met all the expenses of the Winter Assembly.

The discontinuance of the Education Board will enable the denomination to save annually an amount less than \$20,000.00. This is one-two thousandth part of the total amount raised by Southern Baptists in 1926.

The reasons for the continuance of the Education Board will be set forth later.

Sympathetic Friend: "Banged your finger? Dear me, that's dreadful. I always think that hurting one's finger sets one's teeth on edge all down one's back!"—Ex.

Johnny, ten years old, applied for job as grocer boy for the summer. The grocer wanted a serious-minded youth so he put Johnny to a little test. "Well, my boy, what would you do with a million dollars?" he asked.

"Oh, glory, I don't know—I wasn't expecting so much at the start."—Exchange.

"What is leisure, mamma?"

"It's the spare time a woman has in which she can do some other kind of work," answered the mother.—Exchange.

"I had my nose broken in three places during the summer."

"But why do you persist in going to those places?"—The Tiger.

Wife: "Were there many people at the service?"

Preacher: "Yes, a good many. And there was one stranger, but I did not get to meet him."

Wife: "How did you know he was there?"

Preacher: "There was a five dollar bill in the collection plate."

A keen-eyed mountaineer led his overgrown son into a country school house.

"This here boy's arter larnin'," he announced. "What's yer bill o' fare?"

"Our curriculum, sir," corrected the school master, "embraces geography, arithmetic, trigonometry."

"That'll do," interrupted the father. "That'll do. Load him up well with the triggonometry. He's the only poor shot in the family."

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